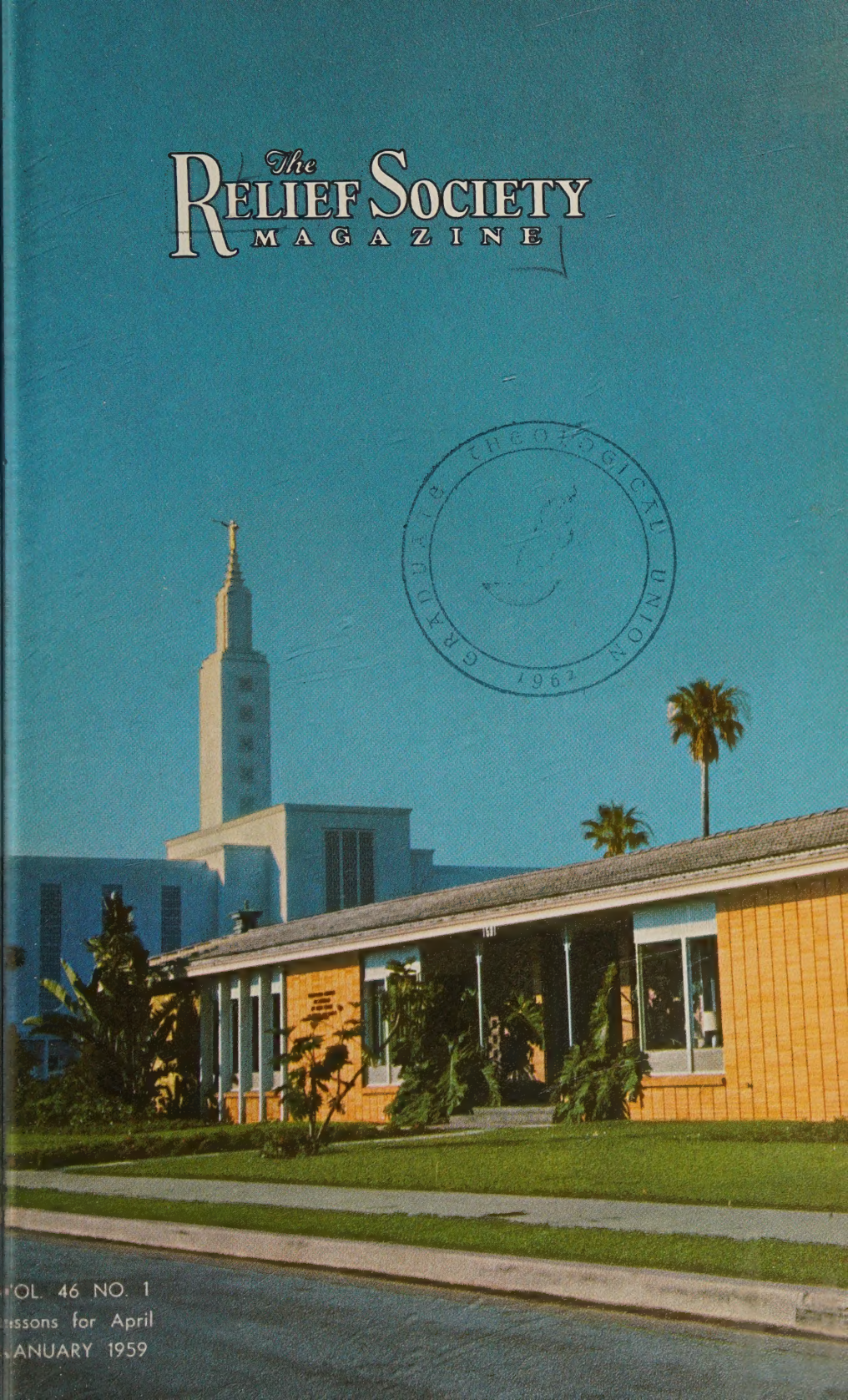
The Relief Society Magazine



GRADUATE THEOLOGICAL UNION 1962

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Lessons for April
JANUARY 1959

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THE GENERAL BOARD OF RELIEF SOCIETY

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A New Year's Greeting

"HOW GREAT REASON WE HAVE TO REJOICE" (Alma 26:1)

IN the brief hour which heralds the beginning of a new year we stand on a vantage point which enables us to look backward to the year just passed and forward into the year to come. Joyously we say with the Prophet Ammon "How great reason we have to rejoice." Humbly we ask "Could we have supposed . . . that God would have granted unto us such great blessings?" In our hearts is the secure knowledge that we have been "encircled about in the matchless bounty of his love" (Alma 26:1-2).

"What great blessings has he bestowed upon us?" The blessing of the gospel of Jesus Christ and membership in his Church is our great blessing. Relief Society membership and the opportunity to serve together as sisters is a blessing. We have been recipients of light and wisdom. Our hearts have been touched with compassion, and our minds have been given added knowledge. Testimonies have been nurtured and strengthened. Our prayerful efforts to be instruments in his hands to do the work he would have us do have been successful in a large measure. As individuals and as a society we have been blessed.

The General Board extends love and warm appreciation to our sisters throughout the world. With you, gratitude to our Father in heaven is our foremost thought. Now, looking into a new year, we are one with you in the sincere desire to be worthy of his blessings; to merit their continuance is our prayer.

May happiness and joy come to each of us. May peace come to the world. May we increase our efforts to live in righteousness and observe the commandments of God.

"Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began . . ." (Alma 26:35).

Belle S. Spafford
Marianne C. Sharp
Louise W. Madsen

The Cover: The California Mission Home With the Los Angeles Temple in the Background, Reproduced from a Transparency by Harold Winn
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From Near and Far

As we were planning our trip through the Northwest, we were delighted to find that wonderful article about the Olympian Rain Forest (by Dorothy J. Roberts, July 1958). We read it over and wondered if we might stretch our time so we might also see the wonder of this place. We did, and enjoyed all the beauties that are so well written by one who also had seen nature with the loving look and the joy of God's great handiwork. We urge everyone to read about our Nation and enjoy the wonderful things we have placed here for our joy and remembrance. *The Relief Society Magazine* always has a place of honor in our home.

—Louise J. Scott
Salt Lake City, Utah

The September *Magazine* was most enjoyable. As usual, I always read the poems, then the fiction, then the articles.

—Maude Rubin
Santa Ana, California

I especially liked the poem "As Tangible As Grass," by Eva Willes Wangsgaard, in the November issue of *The Relief Society Magazine*. Mrs. Wangsgaard superbly depicts beauty in her lines. Like everything she writes, this poem is of high quality. She is a real poet. I have read and admired her poetry ever since she started to compose poems. Mrs. Cole's poem "On the Rim," (frontispiece in the same issue) is also an exquisite creation. It is graphic. I want to congratulate those who created the November *Magazine* cover design. All of the covers have been interesting and lovely, but this one is especially beautiful. Having done some painting through the years, I appreciate the fine use of color. Thanks for this lovely *Magazine*.

—Grace Ingles Frost
Provo, Utah

My prime interest has always been the Relief Society lesson material, because our classes are so glorious. But even without the lessons, the stories and poetry alone are worth the price of the *Magazine*.

—Mary M. Smoot
Salt Lake City, Utah

I have just finished reading the story "The Right Climate," by Vera H. Mayhew, in the November issue of the *Magazine*, and I found it most enlightening. I have not been able to attend Relief Society for the past three years, as I have been working to help put my husband through school at the University. I have kept up my subscription to the *Magazine*, though, and it has helped me to keep in touch with the women of the Church. Each month I find stories that seem to fit into my life, and to lift my spirits. Thank you very much for such a wonderful little *Magazine*.

—Mrs. Elden Liechty
Logan, Utah

I couldn't resist the most colorful, attractive *Magazine* (November 1958) I have ever seen — that wonderful plaque inside the Relief Society Building. Also, it seems to me there were more poems in November. I always hunt out the poems. . . . I teach them to my grandchildren. The one "Like a Kernel," by Vesta Nickerson Lukei, is good. I love poetry, especially the poems that appeal to mothers and children.

—Mrs. Laura R. Merrill
Logan, Utah

The Post and *The Journal* are publishing some more of my poems soon, and I have been thinking how much I owe to you editors and to *The Relief Society Magazine* for helping me to reach this goal. So I just wanted to say thanks and best wishes. . . . I haven't had much time to write lately, with all the work of being a grandmother.

—Margery S. Stewart
Pacific Palisades
California

May I say that we enjoy our *Magazine* in Airdrie Branch very much. Almost all of the sisters take the *Magazine*. Lesson participation is much easier when we have a chance to study the material before class.

—Marjorie G. Foote
Glasgow, Scotland

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nthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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Relief Society–An Aid to the Priesthood

President Joseph Fielding Smith

Of the Council of the Twelve

(Address Delivered at the Officers Meeting, Relief Society General Conference, October 8, 1858)

I REGRET that other duties require that I depart before the close of this meeting, in fact when I get through speaking to you. It is a wonderful sight to look into the faces of you good sisters from all parts of the Church, then to realize the great and important duties that devolve upon you, and how perfectly and faithfully you are doing your part.

The Church of Jesus Christ of Latter-day Saints would never have been finished without the organization known as the Relief Society which embraces the sisters of the Church. There is no other organization, as we have already heard in the prayer, like it. The world could not duplicate it. There are other organizations of women, I suppose, I've heard of such; but I am sure there is no organization that could assemble as you have assembled here with the same inspiration and hopes and aspiration and faith and love of truth as you sisters manifest in your lives.

The Prophet was inspired. And, by revelation in March 1842 on the 17th day, he called the sisters together and organized the Relief Society. It has grown to be a power in the Church. Absolutely necessary—we speak of it as an auxiliary, which means a help, but the Relief Society is more than that. It is needed. It has a place as an aid to the Priesthood of God. And while the sisters have not been given the Priesthood, it has not been conferred upon them, that does not mean that the Lord has not given unto them authority. Authority and Priesthood are two different things. A person may have authority given to him, or a sister to her, to do certain things in the Church that are binding and absolutely necessary for our salvation, such as the work that our sisters do in the House of the Lord. They have authority given unto them to do some great and wonderful things, sacred unto the Lord, and binding just as thoroughly as are the blessings that are given by the men who hold the Priesthood. And you sisters who labor in the House of the Lord can lay your hands upon your sisters, and with divine authority, because the Lord recognizes positions which you occupy. He honors you and blesses you in your labors in your various stakes, and you go forth with authority. You can speak with authority, because the Lord has placed authority upon you.

Now, today, we live in a different age, a wonderful age in the restoration of the gospel. As far as I know, in former years or former dispensations of the gospel, our sisters were not called upon to do very much.

Even in the days of Paul, they were counseled to be silent in churches and other restrictions were placed upon them. But that was not necessarily in accord with the plan of salvation. The plan of salvation had nothing to do with those restrictions. They were due to the prevailing conditions among the peoples, the customs of the times.

Today, our sisters take part in the various organizations that are assigned to them. They give service in the training of our youth, our children, and what they do is done by authority. And when the Prophet Joseph Smith chose the sisters in 1842, he gave them authority. Authority to administer, even, if necessary, the laying on of hands in behalf of the sick. Not to seal and anoint, but by the prayer of faith to plead with the Lord for the healing of the sick. I have often thought in reading our scriptures, the old scriptures, of the restrictions, apparently, that were placed upon women which the Lord in his wisdom in the dispensation of the fulness of times removed.

IT isn't necessary today for our sisters to be silent. They can be called upon to teach the gospel of Jesus Christ, to bear their testimonies and bear witness of the truth in our sacrament meetings or other meetings of the Church. They have their own meetings, such as the Relief Society, in which they have been given power and authority to do a great many things. The work which they do is done by divine authority.

The Lord through his wisdom has called upon our sisters to be aids to the Priesthood. Because of their sympathy, tenderness of heart, and kindness, the Lord looks upon them and gives unto them the duties and responsibilities of being ministers to the needy and to the afflicted. He has pointed out the path which they should follow, and he has given to them this great organization where they have authority to serve under the directions of the bishops of the wards and in harmony with the bishops of the wards, looking after the interest of our people both spiritually and temporally.

And the Lord can call upon our sisters to go into the homes to comfort the needy, to aid and assist the afflicted, to kneel with them and pray with them, and the Lord will hearken to the sisters' prayers when they are offered sincerely in behalf of the sick, just as he will listen to the prayers of the elders of the Church.

We could not get along without this organization. I don't know what some of our bishops would do, if a bishop could not call upon the president of the Relief Society of his ward in cases of need. Maybe sometimes a bishop finds it rather convenient to put something off onto the shoulders of the sisters of the Relief Society when maybe he ought to shoulder a few of the things himself, I don't know. (Laughter.) But you have been very helpful, and the Lord appreciates the work that you do. You, through your faithfulness and your obedience, will find your place in the kingdom of God when it is established in its fulness and righteousness. Think of it! It is within the privilege of the sisters of this Church to receive exaltation in the kingdom of God and receive authority and power as queens and

priestesses, and I am sure if they have that power they have some power to rule and reign. Else why would they be priestesses?

The Lord is pleased with your labors. You, through your service, have helped to build up and strengthen the kingdom of God. Just as necessary is the labor of the Relief Society in the Church as it is, shall I say? with the quorums of the Priesthood. Now some may feel that I am expressing this a little too strongly, but my own judgment is that the work that you, our good sisters, are doing, finds its place and is just as important in the building up of this kingdom, strengthening it, causing it to expand, laying a foundation upon which we all may build, just as much as it is for the brethren who hold the Priesthood of God. We can't get along without you.

Now I am sorry, but I have to leave. I hate to go, because I would like to stay with you and hear the remarks of Brother Petersen and the other exercises that are before you. But I leave my prayer and my blessing with you, and I want to say to you that I honor you and those who labor with you, who are not here, in your faithfulness and your integrity to the truth, the gospel of Jesus Christ.

May the Lord continue to bless you with his Holy Spirit abundantly, I pray in the name of Jesus Christ, Amen.

Every Good Gift

Elsie McKinnon Strachan

Every good gift is a gift from our Father,
All that we have and love and own,
Is given by him: bird-song and weather,
The silent dusk, the singing dawn.

The bread of each day—life-building goodness,
The hearth of evening, sun-seasoned wood,
The circle of love in an hour of darkness—
All are gifts from our Father, God.

The home-glow of lamplight, children's sweet laughter,
All that we have and hold and love,
Family and friendship, freedom and shelter,
Are gifts—all gifts, from God above.

Mountain Peaks

Celia Luce

MOST mountain peaks have to be climbed. If you want the breathtaking view, the heady feeling of being on top of the world, you have to work for it. Oh, there are smooth roads to the top of a few peaks, and roads part way up others. There are roads with lovely views that carry you into the mountains. But few roads lead to the mountain peaks.

Life is like that. Some happiness seems to be handed to us with very little effort on our part. But most happiness, like the view from a mountain peak, has to be earned by hard work on our part.

Award Winners

Eliza R. Snow Poem Contest

THE Relief Society General Board is pleased to announce the names of the three winners in the 1958 Eliza R. Snow Poem Contest. This contest was announced in the May 1958 issue of *The Relief Society Magazine*, and closed August 15, 1958.

The first prize of forty dollars is awarded to Lael Woolsey Hill, Salt Lake City, Utah, for her poem "The Telling." The second prize of thirty dollars is awarded to Mabel Law Atkinson, Dayton, Idaho, for her poem "Portrait of Lincoln's Second Mother." The third prize of twenty dollars is awarded to Sylvia Probst Young, Midvale, Utah, for her poem "Parting on the Prairie."

This poem contest has been conducted annually by the Relief Society General Board since 1924, in honor of Eliza R. Snow, second General President of Relief Society, a gifted poet and beloved leader.

The contest is open to all Latter-day Saint women, and is designed to encourage poetry writing, and to increase appreciation for creative writing and the beauty and value of poetry.

Prize-winning poems are the property of the Relief Society General Board, and may not be used for publication by others except upon written permission of the General Board. The General Board also reserves the right to publish any of the poems submitted, paying for them at the time of publication at the regular *Magazine* rate. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

Mrs. Hill appears for the second time as an award winner in the Eliza R. Snow Poem Contest; Mrs. Atkinson is a second-time winner; and 1958 marks the third time that Mrs. Young has placed in the contest.

There were 156 poems submitted in this year's contest. Entries were received from thirty-one states, with the largest number coming, in order, from Utah, California, Idaho, Arizona, Colorado, Washington, Oregon, Wyoming, and Texas. Entries were received also from Canada, Mexico, Scotland, England, New Zealand, and Australia.

The General Board congratulates the prize winners and expresses appreciation to all entrants for their interest in the contest. The General Board wishes, also, to thank the judges for their care and diligence in selecting the prize-winning poems. The services of the poetry committee of the General Board are very much appreciated.

The prize-winning poems, together with photographs and brief highlights of the prize-winning contestants, are published in this issue of the *Magazine*.

Prize-Winning Poems

Eliza R. Snow Poem Contest

LAEL WOOLSEY HILL

First Prize Poem

The Telling

Lael W. Hill

"... she went and told them that had been with him ..." (Mark 16:10).

How kingly to the rising day
Where I had lowly come, he came
Along the ferned, unfolding way
Of morning golden as his name.

I felt the look he looked on me
Like spring in willow-wanded green,
I saw his smile begin to be,
Like birds with sudden sky between.

And how a breathless word was I—
An almost fear, an almost flight
But for those birds upon that sky
Where he stood tall with light!

He came to me in sun-up glow,
As trees leaf out from dust and stone,
As winds that orchards breathe and blow,
Warm flesh on living bone.

Time spun around me green and blue,
The world was all a garden room,
And when he spoke my name, I knew
Why stone gives way, and lilies bloom.

Lael Woolsey Hill, Salt Lake City, Utah, was awarded second prize in the Eliza R. Snow Poem Contest last year, and has frequently contributed poems to the *Magazine*. She tells us that she would truly appreciate having this year's biographical sketch "make most mention of the original verse form (so far as I have been able to determine) in which my poem 'The Telling' is written. I have called this form 'the Voweled Quintet.' It is written in five stanzas, whose rhymes use the vowel sounds in alphabetical order: first stanza, all "A" rhymes; second stanza, all "E" rhymes, etc. Though all the poems I have tried in this form are in quatrains, in four-foot lines (tetrameter, usually iambic), I have set no rigid rules except for the order of the rhyme vowels. Even these can be varied by long and short vowels, different or same consonant endings, etc. The pattern seems naturally to progress to a lesser climax at line twelve, and to a greater final climax at line twenty. It would please me to have other poets try this form, as I find it makes a musically pleasant poem, and I feel it has good possibilities for development."

MABEL LAW ATKINSON

Second Prize Poem

Portrait of Lincoln's Second Mother

(Sarah Johnson Lincoln)

Mabel Law Atkinson

December Planting

Tall and strong she was, her gray-blue eyes
Held steadiness and kindness, firmness, too.
Before Tom Lincoln's cabin in surprise
She noted how the wind could whistle through
The chinks between the logs, *and saw no door*
To close against December—just a hole
Wide-gaping; moist, foot-printed earth, the floor.
Why had she come? As panic touched her soul,
She turned and saw young Abe: a wordless pleading
Was in his face. His eyes, deep-set and gray,
Hungry for mothering sought hers. Love-heeding,
She sensed Divinity had marked her way.
Holding him close, there on the frozen sod,
She knew her task: to keep him close to God.

April Promise

Abe lay in silvered quietude, the moon
Of promise shining through the attic door,
For love and *willing work* had wonder-strewn
His world. Light footsteps on the new pine floor
Below intoned the stillness. Reverently
He touched the softness of his feather tick—
"Not cornhusks, Ma," he whispered. "You should see
Our cabin now, all whitewashed, with a thick,
Smooth door from our own pines. . . . But best of all
She loves us, Ma, and keeps us near to you.
She says someday when I am strong and tall
God has a work for me—Can this be true?"
Asleep when Sarah came and smoothed his head,
He dreamed of angels by his prayer-sweet bed.

Golden Harvest

Sarah was regal still, and Abe, full grown,
Stood towering above her. Awed, in pride,
She viewed the harvest from her seeds, love-sown:
A Man of God! When Thomas Lincoln died
And Abe, his arms about her, gently said,
"Ma, I'll take care of you," in his embrace
Again she felt his greatness; once more read
The prophecy within his craggy face.
Fulfillment came: The Nation's President!
Her Abe! Once more as long ago—in tears—
His eyes sought hers and found, with wonderment,
The mother love that had enriched his years.
Through her had God prepared him? Need she ask?
Enough to know she had fulfilled her task.

Mabel Law Atkinson, Dayton, Idaho, is a third-time winner in the Relief Society contests, having placed third in the Eliza R. Snow Poem Contest in 1951, and second in the Relief Society Short Story Contest last year. The author of three published volumes of poetry, she is a member of seven writers' organizations, among them the "American Poetry League," "Idaho Writers' League," and the "Gem State Authors' Guild." This last year she has added to her long list of winnings since 1950, several awards in regional, national, and international contests, the most outstanding being first prize in the Minnesota Statehood Centennial Poetry Contest in which 520 poets from thirty-six states and Hawaii and Canada participated. The wife of Earl J. Atkinson, she is the mother of five children and grandmother to five grandsons. She is a sister to Dr. Reuben D. Law, President of the Church College of Hawaii. During her long illness (since 1935), she has lived her philosophy that man, attuned to the Infinite, can rise above all handicaps and keep the mind and spirit inviolate; that life is beautiful, and earth can be heaven.

SYLVIA PROBST YOUNG

Third Prize Poem

Parting on the Prairie

Sylvia Probst Young

The clouds hang low above this fallow plain,
How icy-fingered was the wind at dawn—
Good Captain, snow will fall before the night,
Yet wait a little while to say, "Move on."

Apart she stands beside the new-made mound,
Her eyes are burned with grief, she does not heed
The strong man's gentle arm about her waist—
Bowed by her sorrow as a storm-bent reed.

The boy was life and laughter at her side,
Finding the trail adventure day on day,
How much the freckled face, the clear blue eyes
Could give her courage on the toilsome way.
This morn his singing lips are mute and cold—
And she must leave him in this barren land,
He who loved beauty—greening blade and tree—
The feel of crystal water on his hand.
Her cart will hold a torn brimmed hat, a knife,
A wood-carved horse, a little treasure sack,
These must she keep though each will tear her heart—
And ever will her eyes be looking back.

The winds of morn are threatening and chill,
But let her stay a little longer there,
She cannot come again to bring a flower,
Or meditate beside his lonely bier.

The handcart train will travel on its way,
While here the lone wolves roam, the coyotes cry—
She shall push on through long, heart-breaking days—
But wait a little—let her say goodbye.

Sylvia Probst Young, Midvale, Utah, has been several times an award winner in the Relief Society contests. She placed first in the Eliza R. Snow Contest in 1952, and second in 1953. In 1957, she placed first in the Relief Society Short Story Contest. Mrs. Young tells us: "To be a winner in this contest is always a thrill. My poem 'Parting on the Prairie' was inspired by the pathos depicted in Avard Fairbanks' 'Tragedy at Winter Quarters.' I have been a contributor to *The Relief Society Magazine* for twenty years, and have also written for all of the other Church magazines; *The Salt Lake Tribune*, *Deseret News*; a national magazine, and several anthologies. Being a homemaker and a schoolteacher is quite a full schedule, but I manage some time in between for writing, flower raising, and reading. I am married to Reid W. Young, bishop of the Midvale Fourth Ward, and we are the parents of four wonderful boys."

Award Winners

Annual Relief Society Short Story Contest

THE Relief Society General Board is pleased to announce the award winners in the Annual Relief Society Short Story Contest, which was announced in the May 1958 issue of the *Magazine*, and which closed August 15, 1958.

The first prize of seventy-five dollars is awarded to Norma A. Wrathall, Sunnyvale, California, for her story "Goodbye and Good Luck, Mrs. Kelsey." The second prize of sixty dollars is awarded to Dorothy S. Romney, Stockton, California, for her story "We Can't All Be Generals." The third prize of fifty dollars is awarded to Sarah O. Moss, Salt Lake City, for her story "The House on Cherry Lane Drive."

Mrs. Wrathall is a third-time winner in the Relief Society Short Story Contest. Mrs. Romney and Mrs. Moss are first-time winners, although others of their stories have previously appeared in the *Magazine*.

The Annual Relief Society Short Story Contest was first conducted by the Relief Society General Board in 1941, as a feature of the Relief Society centennial observance, and was made an annual contest in 1942. The contest is open only to Latter-day Saint women who have had at least one literary composition published or accepted for publication in a periodical of recognized merit.

The three prize-winning stories will be published consecutively in the first three issues of *The Relief Society Magazine* for 1959. Forty-five stories were entered in the contest for 1958.

The contest was initiated to encourage Latter-day Saint women to express themselves in the field of fiction. The General Board feels that the response to this opportunity continues to increase the literary quality of *The Relief Society Magazine*, and will aid the women of the Church in the development of their gifts in creative writing. Women who are interested in entering the short story contest are reminded that each year, in the May or June issue of the *Magazine*, a helpful article on storywriting is published.

Prize-winning stories are the property of the Relief Society General Board, and may not be used for publication by others except upon written permission from the General Board. The General Board also reserves the right to publish any of the stories submitted, paying for them at the time of publication at the regular *Magazine* rate.

A writer who has received the first prize for two consecutive years must wait for two years before she is again eligible to enter the contest.

The General Board congratulates the prize-winning contestants, and expresses appreciation to all those who submitted stories. Sincere gratitude is extended to the judges for their discernment and skill in selecting the prize-winning stories. The General Board also acknowledges, with appreciation, the work of the short story committee in supervising the contest.

First Prize-Winning Story

Annual Relief Society Short Story Contest

Good Bye and Good Luck, Mrs. Kelsey

Norma A. Wrathall

IT was the summer after I, Alice Norris, had my gall bladder operation that the Kelseys moved into the old Forrester place adjoining my property. I hadn't been able to work as hard as usual that year, but my son-in-law had set out my tomato and pepper plants, and I planted the cucumbers myself. Between us, we put in the dahlia bulbs, with a tall stake beside each one. As president of the Linwood Flower Society, I just about had to get in a few new flowers, although my yard is already planted nicely to perennials and roses. And I had a secret hope of exhibiting my deep maroon dahlia, the Star of Persia, at the State Fair.

Mine is a large corner lot, with old Mrs. Bates' home on the east and the Forrester place at the back. It was once one of the finer homes of Linwood, but the Forresters had moved away, and the old frame house had fallen into disrepair. Weeds were rampant in the dooryard, and the field beyond, once a pasture, had become a tangle of wild grass and morning glory. Verner Hals, owner of Linwood's Men's Clothing Store, had the renting of the house to a succession of families that moved in and out of town.

NORMA A. WRATHALL

I had told him, "You'd get a better class of renters, if you'd fix up the house a bit." He said he couldn't on the small commission he collected. As it was, I tried to be a good neighbor to the renters, friendly, but distant. However, it was soon apparent that the little Kelsey boys didn't know the meaning of distance.

I was working in my back yard on the afternoon that the Kelseys drove their dilapidated car along the adjoining driveway. Through the

cloud of dust, I caught a glimpse of the top piled high with paraphernalia, the two little boys leaning out at the side, and the trailer bumping along behind, all but spilling bedsteads, bedding, pots and pans, and what-not. A few minutes later, as I knelt to fasten a tomato plant to its prop, a clod of dirt sailed over the fence and landed with a plump beside me.

The very next morning, as I started toward the yard to turn on the sprinklers, I heard "--sss-sss-tt--" and the scampering of feet. A frowzled black top, which I learned later belonged to Benny, and a carroty thatch which proved to be Pete's, disappeared from view down behind my fence. I hurried to the garden, to find green and ripe tomatoes thrown about, vines uprooted, cucumbers stepped on and smashed. I looked over the fence in time to see them scuttling for home. As I cleaned up my garden, I got to wondering how they had climbed over my straight high fence, unless they were part demon and part fly.

Mrs. Bates agreed that they were part demon, all right, on the day they pulled the wire from her henhouse, chased the setting hens from the nests, smashed the eggs, and pulled out the rooster's tail feathers.

THINGS went from bad to worse. Almost every day there was new mischief. We talked it over, and decided that something would have to be done. I wondered if it would be best to try kindness, coupled with a grim attitude, of course. They immediately assigned me the task of making the complaint.

I started out one afternoon with a loaf of fresh raisin bread.

Mrs. Kelsey was on the sagging back porch, washing clothes in a large tin tub. She was a tall, large-boned woman, her face tanned and deeply lined. She pushed a strand of straight brown hair from her damp forehead, and greeted me. "Hot, isn't it?"

After I had introduced myself, and she had thanked me for the bread, she pulled a backless chair from under a pile of boxes in a corner. I sat gingerly on the edge of it.

"I . . . suppose you're getting settled by now?" I ventured.

She began sudsing some towels on the washboard. "Well, good as we ever will, I guess . . . I mean, Mr. Kelsey hasn't got work right now. Thought he had a job at the railroad yard when we came, but turned out they didn't need him. . . . Haven't seen anything of Benny and Pete, have you?"

"I hope he gets some work soon," I said. "And I wanted to talk to you about Benny and Pete." I cleared my throat, and could feel my face getting red as she stopped washing, and turned suddenly to look at me.

"Er . . . I wouldn't mind if the boys took some vegetables, Mrs. Kelsey. In fact, I'd be glad to give them some. But I don't want them to tear up the vines and destroy things."

She said nothing.

"Several other neighbors have complained, too," I pushed on. "But maybe when they get better acquainted, they'll have more playmates, and not get into so much mischief?"

She shrugged. "'Taint likely. Seems like wherever we go, it's hard

for them to get playmates. Have they done anything real bad?"

"Well . . . unless you count smashing eggs and tomatoes and pulling out rooster's tail feathers!"

Her gaze shifted to the sprawling apple tree which dropped its wizened crop to the yellowed tickle grass in the yard. "They're such lively little boys . . ." she said.

Abruptly, she turned back to the tub. "Have to get on with my washing, if you'll excuse me . . . nearly supper time," and she resumed her vigorous scrubbing.

I understood that the visit, such as it was, had ended. As I walked home, I felt frustrated and more than a little vexed with myself. I was sure that old Mrs. Bates would take me to task for my failure.

ONE day, at the end of the month, I saw Verner Hals driving away from the Forrester place, so I hailed him as he came around the corner.

"Well, did you collect any rent from them?" I asked him, smiling to soften the impertinent question.

"Alice. . . ." He sighed, and leaned back in the car seat. His round, firm face was more flushed than usual, his small straight mouth set resolutely into his cheeks, and his shrewd eyes, behind the thick lenses, had a harassed expression.

"I will admit that I certainly made a mistake with them. I was down with the flu when they came — didn't take the time to check their references, if they had any. They paid their deposit — and since you asked, yes, she scraped up the rent money from various little places. Said he'd got a couple of weeks' work at the cemetery, but he isn't working now. So, I can't force them to move. Anyway, I hate to evict people, except as a last resort. It makes such unpleasant publicity."

"Maybe so, but those little boys are the scourge of the neighborhood. I should think you'd consider the rest of us!" I flared.

"As far as that goes, they have broken two windows in the house and pulled the front gate loose," he said. But as he left, he said he'd see what he could do.

Then came the morning that I found the Star of Persia uprooted, wilting in the blistering sun.

"Oh, those wretched, wretched boys!" I muttered, kneeling beside my stricken beauty. My vegetables, maybe. But not my dahlia! I hurried to the house, the drums of battle beating in my ears, combed my hair, took off my apron, and prepared to sally forth.

I almost bumped into Mrs. Kelsey coming up the back walk.

Apparently, she didn't notice my belligerent expression, although old Mrs. Bates says that I never look as fierce as I think I do.

"Thought I'd come over and tell you the news," she began, not waiting for me to invite her in. I thought that her face was more relaxed than usual.

"We got a letter from Pa's brother up in Oregon. Wants us to come up there. Says he has a steady job lined up. So . . . we'll be moving right away."

It took me a moment to find words. "That's wonderful. For you, I mean. But — that's a long trip. Will your old car make it?"

"Oh, very likely it will. Pa's out there working on it now. He's pretty good at fixing things, if you

can get him at it." She started away, then paused and lifted her head, a thin flush spreading up under her cheeks. "Guess the neighbors will be glad we're moving. Guess it might be the best news they've had!"

"Oh . . . why . . . no . . ." I fumbled; but she was already halfway down the path.

The news ran like quicksilver over the party lines. A sort of glad relief surged over the neighborhood, and with it a trickling of belated good will. We had all snubbed the Kelseys, and as far as I know, no child had been allowed to play with Benny or Pete But guilty feelings bring out strange behavior sometimes. One after another of us took over some little friendly offering. Dorothy Driggs took some good cotton T-shirts which her boys had outgrown; old Mrs. Bates took a blanket she had stored away and never used. The wound still hurt when I thought of my dahlia. But, after some deliberation, I gave Mrs. Kelsey a new dress which my sister in Chicago had sent me the previous year. I had never worn it, because, as my sister should have known, I can't wear yellow. I'll never forget the look on her face when she held it up. "New," she breathed, "brand new. . . ."

Even Verner Hals stopped by to tell me that he had found four good retreads for their car at his brother's garage. "Couldn't risk having the trip fall through for lack of transportation," he said.

"That's a kind act, but it lacks a charitable motive!" I told him.

He raised an eyebrow, "Who's calling the kettle black?" he said, and laughed.

THEY were scheduled to leave on Saturday. On Friday morning, Mrs. Kelsey was again at my door. She's come to say goodbye, I thought, and resolved to send her away with a kind feeling.

I asked her to come in and sit down, and passed a plate of oatmeal cookies. As she talked, her large, strong hands, usually still, pleated the side of her dress.

"Mrs. Norris, if I'd had to tell you this a week ago . . . well, I just couldn't have, that's all. I thought everyone was down on us then. But now . . . everyone's changed. Or else, we're just getting acquainted better."

Premonition struck me. "Has — anything happened?"

"Yes, I guess you might call it that. We got another letter from Pa's brother in Oregon. Air mail. Says the job fell through. Says to come on up, anyway, if we want to." Her wide mouth lifted in a smile. "But I guess he didn't want us very bad. And the neighbors here have turned out to be so nice. I said to Pa — 'Why leave? Just as we've got to liking it?' "

I knew that my mouth was hanging open, but I couldn't seem to get it shut. I must have said something, and, presently, she left.

By midafternoon, this new development had spread like a pall over the neighborhood. For some reason, they all seemed to hold me responsible. As if I could help it! "It's all your do-good ways, Alice!" ". . . If you'd been more firm in the first place . . . I should think you'd learn, at your age. . . ."

By the time I turned on my lawn sprinklers, my ears were burning, and I was in no mood to be pleas-

ant when Verner Hals appeared at my front door.

"I don't want to hear any more blame!" I snapped.

"Now, simmer down, Alice. No one's blaming you." He put his hat on the floor by his chair, and mopped his balding head with his handkerchief. I gave him a glass of ice water, and he sipped it as he talked.

"Alice, I realize that this new development is a blow to you, as it is to all of us — you, particularly, because of your proximity. And that's what I want to talk to you about." He pressed his mouth in carefully. "At last, after many letters back and forth, I've convinced the Forresters that they should sell their property. That way, there won't be this moving in and out. So, I've got to have it vacant, renovate, and put it up for sale. I was just getting to the point of asking them to move, when they announced that they were leaving. But now — think what a spot I'm in! How will I get them out? Short of eviction?"

"Why ask me? I can't get them out, either!"

He held up his hand. "Alice, you're probably better acquainted with them than any of us. And they view me in the somewhat dubious light of landlord. Some of our interviews have been — unpleasant. I would find it very difficult to. . . ."

"Now, see here, Verner. If you think that I'm going to tell them."

". . . to come to an understanding, Alice, I want you to go to them this evening. Before they get unpacked. Tell them the property has been put up for sale. They will have to move to Oregon. I will not press for the rent they owe, nor damages to the windows. Just do it in a calm and dignified way. Wish her a goodbye and good luck, something of that sort. . . ." He picked up his hat.

"Coward!" I choked. But there was no use arguing with him.

AN hour later, my feet dragged the short distance to the Kelseys. My arm was heavy as stone as my knock stilled the clamor within.

Mrs. Kelsey opened the door, and I saw that they were just sitting down to supper.

"Come right in, Mrs. Norris. It's nice of you to come over."

"Good evening. I . . . don't want to interrupt your meal. But if I could speak to you for just a minute or two. . . ."

"Why, sure. They can go ahead and eat without me. Let's go out on the porch. It's cooler."

We sat on the slivery top step.

"You'll have to excuse how the house looked," she began, before I could speak. "We haven't got everything unpacked yet."

"That's just what I . . . that is. . . ."

"It's real nice of you to come over, soon's I told you we're staying. Like I told Pa, 'All good neighbors; that's something you don't always find.' This is the first town where people have treated us decent. When you get kicked around from place to place, you get so you don't care. But now, we feel different. Even the boys do." She talked on, while I tried to get my tongue loose from the top of my mouth.

"I'm ashamed to admit that we haven't been too good neighbors

ourselves. I'm right sorry about the way those kids have pestered you. Today, Pa whaled them good. 'Don't go into her yard again, understand?' he said. Benny yelled, 'Okay!' but Pete didn't say anything, so Pa whaled him again, until he yelled 'Okay!' too." Sudden anxiety creased her forehead. "Haven't been over there today, have they?"

"Why, no. No, they haven't." I realized that in all the excitement, I hadn't missed the Kelseys.

SHE was saying, "Pa's promised to fix Mrs. Bates' hen-house. He was over there today. That's when she told him about your dahlia. I'm so sorry. I know how I'd feel. But things will be different now. You'll see, Mrs. Norris." She went on talking, saying that Pa had got his old job back as caretaker at the cemetery and that they'd promised him it would be permanent work, that she was going to pay all their bills up, and hoped the boys would be better. As she talked, her voice lifting and falling, I felt smaller and smaller. She had been in need of bread, and we had offered her a stone.

When I got home, I called Verner Hals on the phone. I told him all that had happened, and that if he wanted them to leave, he could take care of it himself. Then I hurried over to visit old Mrs. Bates before she could ring me back.

Verner stopped by next morning. Said he'd been thinking it over, and that things had probably turned out for the best. He'd decided to buy the old Forrester place himself; said he probably had intended to all the time but didn't realize it. The old house wasn't worth much, but he was buying it for the land at the back. Maybe it would be all right to have the Kelseys live there for awhile; maybe they'd clean up the place. He drew one of his deep sighs, and said that by some miracle, maybe Kelsey would even fix up the fences and look after the field.

I looked at him, wondering if he didn't know that we'd already had a miracle, one that we wouldn't forget in awhile.

He turned his head suddenly, and his eyes met mine. The straight mouth lifted and softened, and as he turned his gaze quickly aside again, I saw something glisten, and I knew that he had shared my thought.

Norma A. Wrathall tells us that she appreciates *The Relief Society Magazine* and the opportunities it offers for writers. "We have lived in Sunnyvale, California, for more than five years, having moved here from American Fork, Utah, in 1953. I am a native of Grantsville, Utah. During the past few years I have not done much writing until just recently I have tried to get started with it again. It makes me very happy and thankful to be published in *The Relief Society Magazine* once more. My husband is Morris Wrathall. We have four children, all of whom are quite grownup now. Don is serving in the Eastern States Mission; Carolyn is married and has two children; Camille and Robert are at home. I am employed as a secretary by the Sunnyvale School District, and, with my home, this keeps me quite busy. However, I plan to do as much writing as possible. I am interested chiefly in the short story." Mrs. Wrathall placed first in the Relief Society Short Story Contest in 1943, second in 1950, and third in 1953.

Exploring New Frontiers in Health

Basil O'Connor

President, The National Foundation

WITH paralytic polio on the down grade because of the Salk vaccine, The National Foundation is moving forward into a challenging new program of vast significance to everyone concerned with the problem of human disability.

The National Foundation, originally the National Foundation for Infantile Paralysis, will now launch a broad scientific assault on some of the Nation's other major health problems. . . . Hope is bright that March of Dimes-supported research, which yielded the powerful polio prevention weapon, may some day soon remove the aura of mystery from other maladies that have long puzzled and pained mankind. . . .

We have set our sights on full investigation of virus diseases, exploration of disorders of the central nervous system and, initially, on two specific new targets — arthritis and congenital malformations, or birth defects. These afflictions annually cripple millions of Americans. No prevention is known for either, nor is there a cure.

This broad concept is a direct tribute to the American people, to the volunteers like yourselves who forged the victory over paralytic polio. It is an affirmation of belief that you will continue and increase your support of the bigger fight to score equally great victories in other health fields. . . .

For the past twenty-one years, people of all ages, in all walks of life, have given voluntarily to the March of Dimes to speed the conquest of polio. Medical history undoubtedly will record the Salk vaccine as the first preventive measure ever achieved through the co-operation of science and the public and put into immediate, effective use through the efforts of a nation's medical and lay population. . . . The need for equally full understanding of the new program is one of the impelling reasons why the March of Dimes will continue to make its own annual appeal direct to the American public.

Cloud Feathers

Eva Willes Wangsgaard

How cold
These feathers are!
Snow geese nest high on wind
Which plucks their down to cover earth
In white.

The California Mission

Preston R. Nibley
Assistant Church Historian

THE first members of the Latter-day Saints Church to arrive in California were 230 men, women, and children who had sailed from New York City in the ship "Brooklyn," on February 4, 1846, and who, after rounding Cape Horn, arrived in San Francisco Bay on July 31st.

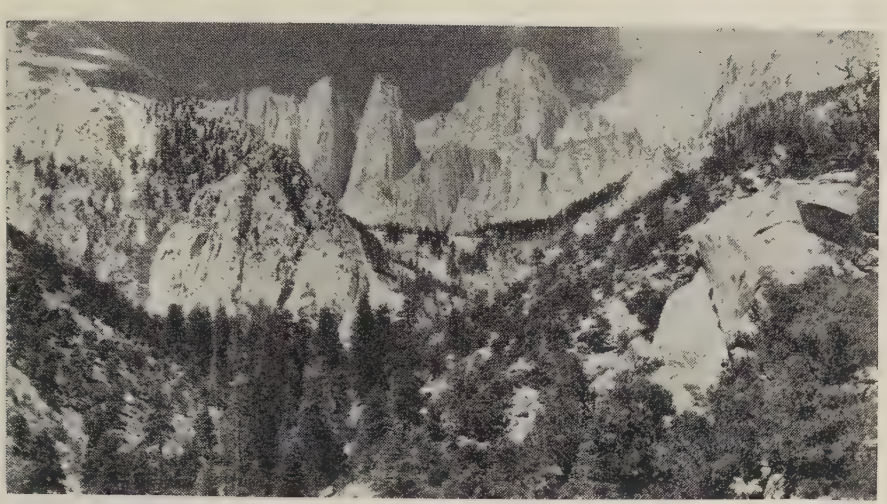
Six months later, in January 1847, the members of the Mormon Battalion, consisting of about 300 men and a few women, arrived at San Diego, after an overland journey.

In 1851 a large colony of Latter-day Saints, approximately 500 in number, settled at San Bernardino. Thus the Latter-day Saints were prominent in the early history of California. Missionary work was carried on by them to a considerable extent, under the leadership of Parley P. Pratt, Amasa M. Lyman, Charles C. Rich, George Q. Cannon, and other Authorities of the Church; however, in 1857, at the time of the coming of Johnston's Army, President Brigham Young counseled the members of the Church to return to Utah. The great majority of them responded to this call.

Actual missionary work in California was not resumed again until 1892, when Elder John L. Dalton was called to labor in the San Francisco Bay region. He performed several baptisms and organized small branches

Photograph by Ted Richardson
Submitted by Leo J. Speirs

SCENE IN THE DESERT, NEAR TWENTY-NINE PALMS, CALIFORNIA



A "Frashers" Photo
Submitted by Richard F. Oyler

MT. WHITNEY, CALIFORNIA (14,496 feet high)
Highest summit in the United States, King of the Sierra Nevada Range

in Oakland and San Francisco. He was followed by Elder Karl G. Maeser, who continued the work during 1894. Mission presidents who succeeded him were: Henry S. Tanner, 1894-96; Ephraim H. Nye, 1896-1901; Joseph E. Robinson, 1901-1919; Joseph W. McMurrin, 1919-32; Alonzo Hinckley, 1932-35; Nicholas G. Smith, 1935-37; W. Aird Macdonald, 1937-41; Henry H. Blood, 1941-42; Elijah Allen, 1942-46; Oscar W. McConkie, 1946-50; David I. Stoddard, 1950-51; Bryan L. Bunker, 1951-55; Henry D. Taylor, 1955-58; Jesse A. Udall, 1958-.

The California Mission, which included parts of Arizona and Nevada, was divided in January 1942. The dividing line was established at the northern boundary lines of San Luis Obispo, Kern, and Inyo counties. The northern portion was designated as the Northern California Mission. The southern portion retains the name of the California Mission.

On September 30, 1958, there were 3,777 members of the Church in the California Mission, located in eighteen branches. Converts baptized during the year numbered 1,557.

Twenty-six Relief Society organizations, with 752 members, were reported in December 1957. Alta H. Taylor is former president of the California Mission Relief Society, and Lela Lee Udall is the present president.

Note: The cover for this *Magazine*, "The California Mission Home, With the Los Angeles Temple in the Background," is reproduced from a photograph by Harold Winn, and was submitted by Sister Taylor. See also "Recipes From the California Mission," by Sister Taylor, page 36.

The Silver Leash

Chapter 1

Beatrice Rordame Parsons

THE bus rolled steadily along the dark strip of asphalt which seemed to unwind itself under the wheels. The desert was unending. LaRue Harding stared out of the window and shivered.

I'm a stranger, she thought.

Not only a stranger to this corner of Arizona, but a stranger to her brother-in-law, Herbert Vetterly. He had married LaRue's sister, Amelia, seventeen years ago.

I don't even know their children, except as names, LaRue thought unhappily. Erma would be sixteen, now. Joel must be fourteen. Connie, only nine.

"They are my nieces and nephew," LaRue spoke softly to herself, "yet they are as distant from me as those eroded peaks which unfold to let the bus go through."

Her sister Amelia had written, year after year, asking LaRue to come to Arizona. Now it was too late. Amelia was dead!

Her mind went back. . . .

* * * *

She had been five when their parents died. She and Amelia, ten years older, had left Arizona and gone to San Francisco to live with a distant relative, whom they called Aunt Mettie.

Amelia had been homesick for their home in Fivelakes, for her friends and acquaintances. She had often talked about it to LaRue, even though LaRue was too small to understand.

"I remember the houses, the streets. I can still see the oldest house in the valley. Hillhigh House, they called it because it was built on a knoll overlooking the town. The hospital is named after our great-great-grandfather, Jonas Harding."

LaRue was proud to know that Jonas Harding had driven his small, gray burro into the rugged mountains prospecting for gold. She talked about it to LaRue. But LaRue, being a child, saw the small gray burro more clearly than the man. She did not remember Fivelakes.

As they grew older, Amelia teased Aunt Mettie to let them return to Arizona for a visit. But Aunt Mettie didn't have money enough to send them. It wasn't until Amelia was nineteen, and had saved enough money to make the trip, that she was able to visit old friends for an extended stay. She renewed acquaintances, and wrote about meeting a Herbert Vetterly. Love began to glow between the lines of her letters to LaRue and Aunt Mettie.

"Herb's a wonderful man. He's good, honest. He's going to be an architect. . . ." A few months later, she wrote that they had fallen in love; that they were to be married in the Mesa Temple. She asked Aunt Mettie to let LaRue come for the wedding.

But Aunt Mettie had been ill and LaRue, at nine, could not go alone. Later on, Amelia's letters were

filled with longing to see her sister. "You are growing up, LaRue. We two are the last of the Hardings. I'd like my friends to know you." And as the years passed: "Herb and I would like you to know our children."

But it had seemed impossible for LaRue ever to leave Aunt Mettie. Her duty seemed to be there. Even as a child going to school, she had things to do that Aunt Mettie could not do. As LaRue went through high school and on to the university, Aunt Mettie grew more and more feeble, but LaRue had managed to graduate. She found an excellent position in one of the large banks in San Francisco. By then Aunt Mettie was bedfast, and the money LaRue earned kept the dear old lady in comfort. When she died, LaRue, who had always had so much to do, found herself on the verge of a breakdown. It was soon after, that Amelia was killed in the accident which crippled her husband.

Herbert Vetterly's letter, written six months after his wife's sudden death, was painfully compelling:

I am of little use to myself or the children. I sit in my wheel chair in my room. The children are alone too much. People are kind. Mrs. Jonstone, a neighbor, assists with the housework, does the cooking. We manage, day by day. But the children and I are drifting apart. I worry about them a good deal. . . .

LaRue immediately had written Herb that she would take three weeks leave from the bank, and come for a visit during the month of June. She assured her coworkers that she would return by the first week in July.

Although there had been no answer from Herb, LaRue felt she must go. She got several tourist folders and read about Arizona:

Area 113,956 square miles. Water, 329 square miles. State Flower, the Saguaro. . . . The town of Fivelakes . . . in that corner of Arizona where so much of Western history began, is fast becoming a tourist center. The climate is ideal . . . the altitude contributing to not-too-warm days and desert-cooled nights . . . on the Lost Padre River . . . where the Lost Padre Dam contributes acres of water for irrigation . . . a lush green valley . . . four dry lakes and Blue Lake nearby gave the town its name. . . .

* * * * *

AS the bus rolled along, LaRue strained her eyes for a glimpse of the valley. It was hard to believe that somewhere — behind the weird arrangement of pink and yellow cliffs, a lush, summertime land of blue lakes and fertile fields would appear.

There were miles and miles of barren land to which gray tufts of grass clung stubbornly. She studied the wind-etched patterns in an ocean of sand, and wondered why Amelia had longed to go back to Arizona.

As the bus crossed the miles of arid Indian Reservation country, she studied the rude hogans of the ancient peoples, and wondered that they could survive on sand and sun.

LaRue was glad she did not have to stay in Arizona!

Then, suddenly, the valley appeared, cupped between towering mountains. She could scarcely believe her eyes. She thought, amazedly: It's like those desert plants I've read about — lifting their heads to blossom when the rain has passed. No wonder Amelia had found it a good place to live!

Yet, even as she made this small concession to her sister's judgment, LaRue could not accept the valley

as her own. The pastry-like contours of the hills made her think of a cake — baked eons before — to rise on one side and fall on the other, as if the oven had been imperfect.

She saw yucca and Joshua trees that looked like odd-shaped Marsmen. There were saguaro and tall, straight cacti which looked like the pipes of an organ. In some places they were actually planted to form a sort of fence. There were small, spiny cacti crouched menacingly among gray boulders as if waiting to spring out upon the unwary. She saw tiny green lizards slithering into the sand to escape the turning wheels. She did not see, but her vivid imagination painted in her mind, pictures of tarantulas and Gila monsters.

LaRue shivered again. Homesickness tugged at her like a leather thong. The beauty and fascination of San Francisco rose in her memory and she could almost smell the Pacific breezes, almost hear the roar of the skyscraper canyons. She knew with uneasy clarity that she could never make this oasis in Arizona her home!

When the bus rolled into the station, she wanted to keep her seat and return to the Coast. But her baggage — one suitcase and an overnight bag — was being unloaded by a rough-looking, scraggly-bearded young man in a plaid shirt and Levis. He saw her staring at his face, and grinned, scratching his thin beard. "You'll see a lot of 'em, Lady. Every man around here is getting ready for the Founding Festival. By the time it rolls around, I'll have one of the best beards in the county!" He whistled as he set her bags inside the station.

When her bus disappeared in muted distance, LaRue followed her bags. The station was unpretentious. There was a cafe with green plastic-covered counter. There were Mexican and Indian dolls with intricately decorated costumes, ranged on shelves. Aztec gods glowered down at her from brass and tin masks, and she remembered that Fivelakes was close to the Mexican border. On the walls she saw murals of pink and orange cliffs which reminded her of castles and fortresses. As the one or two fellow passengers disappeared into waiting cars, LaRue realized that no one had come to meet her. Panic seized her. It had been almost two weeks since she'd written Herb that she would come. She had not heard from him. Could all of them be ill? Or moved away? Or. . . . Something was surely wrong.

SHE looked out of the window at the road which ran like a gray artery into the town of Fivelakes. The highway was being widened. From where she stood it seemed that the town would surely be gobbled up by the machines which sent clouds of acrid dust into the air. The chugging of scoop-shovels, the pounding of rollers beat dully into the cafe. She gazed through the brilliance of the blazing sun, and her head ached.

The man behind the counter — bearded, frightening almost, in his western garb — watched her quietly. When he spoke, she jumped. "Get you a cab, Lady?" At her nod he went to phone. "Be here in a minute," he assured her lazily, running his fingers through his dark beard. "Raising this beard for the Founding Festival," he explained smilingly.

She thought it was awful, but she didn't say so. She wasn't really interested in the festival. She'd read about such things. There'd be a Kangaroo Court, of course, in the middle of town, where frontier justice would be handed out. Women would wear the traditional swirling skirts of their Mexican neighbors, or the traditional sunbonnets of the pioneers. It would be a *fiesta!*

The taxi, which had been a spinning, orange fleck in the distance, arrived at last in a cloud of dust. The driver put LaRue's bags into the back. When she gave him Herbert Vetterly's address he stared at her in frank amazement.

"Why, you're the sister Mrs. Vetterly talked about! You're not a bit like her. Your hair is red." He amended quickly, "I mean, *auburn.*"

LaRue laughed. "Red hair and freckles," she said, and was glad that wide-spaced gray-blue eyes, dark brows, and long, dark lashes, compensated for the row of freckles across her nose. Amelia used to call them "sun-kisses." Oddly enough, she hadn't thought of the word for years!

The taxi lurched back towards the town, the driver skillfully avoiding loose gravel and hot oil. He chatted easily.

"Mrs. Vetterly was a very fine woman. She worked in the Church, in Relief Society. She belonged to the Genealogical Society. She was very proud of her family and of the fact she was a Harding."

"I know very little about the Hardings," answered LaRue weakly. She thought, I know so little about my sister. Even her taxi driver knew more!

LaRue could remember Amelia, as she had been seventeen years before, when she left Aunt Mettie's to marry Herb. But all the years between were closed to LaRue. Trying to see Amelia's face as it had been during later years, was like looking at the wrong side of the negative, misty, blurred.

I'm a Harding, she thought confusedly, yet not one of them at all!

She tried to shake away the feeling that she was just a pinprick of personality, with no beginning, no end, floating aimlessly into a place called Fivelakes. The driver was explaining how the town had got its name.

"Four of the lakes dry up during the summer." He pointed. "But Blue Lake is deep and clear, fine for swimming and fishing." It lay like a silver tureen in the distance. He advised LaRue, smilingly: "Stay for the Founding Festival and see some fun!"

LaRue smiled politely. But her mind refused to think of remaining so long. The driver was still giving her a tourist's glimpse of the valley.

"Over there, just under the shadow of Coyote Peak is the Lawson Dairy Farm. Frank and Ellen Lawson are wonderful people. They've adopted five children. Now they are expecting one of their own."

LARUE looked at the neat, white buildings outlined against the gray of the mountain, and smiled. But again her mind turned down the possibility that the Lawson farm would ever — could ever — mean anything to her!

On one side of the highway the land rose in a rolling knoll, topped by a very old, yet dignified house. LaRue had a queer feeling that she

had seen it before. Then she realized that she was probably remembering it because Amelia had talked about it. It was two stories high, with small attic windows. There were wide, comfortable porches, and so much gingerbread trim that LaRue thought of gingerbread cookies.

The driver saw that she was interested and explained, "It's almost one hundred years old. The oldest house in the valley. It used to belong to one of the Hardings. But now it belongs to Clyde Rutherford. Everyone calls him 'Grandie,' because he's Dr. Alan Rutherford's grandfather. He does not live in the old house. It's for sale. Grandie lives with the aid of a day-housekeeper in that small red-brick cottage nearby."

They had passed the old house, but LaRue could still see it raising its proud old head to look out over the valley. It had belonged to a Harding, and for that reason she promised herself that someday she would see it close up.

The taxi turned abruptly into a tree-lined street and stopped before a neatly kept white bungalow with maroon trim. The driver took LaRue's bags from the car and put them on the porch. Then he touched his cap, and the taxi disappeared around a corner.

LaRue stood there, feeling strange, awkward. Was no one expecting her? She put out her finger to reach the doorbell, but before she pushed it, a small girl with flying brown braids, came racing from the back yard, followed by a tan and white dog.

She stood there, her hands loosely clasped behind her, her large, blue eyes wide open, curious. The dog sniffed at LaRue's red sandals.

After a long, embarrassing scrutiny, the child spoke. "Are you my Aunt LaRue?" Then, as LaRue managed a smile and a nod, she added critically: "You don't look at all like my Mommy looked!"

LaRue swallowed nervously. "You must be Connie?"

She held out her hand. But the child did not move to take it. She called to the dog.

"Come here, Atlast." At LaRue's frank look of puzzlement, she explained: "He was a stray. Daddy let me keep him. So I have a dog — at last!"

LaRue smiled. "Where is everyone?"

Connie did not answer, just opened the screen and beckoned LaRue inside.

"Daddy can't walk," she said simply.

LaRue found the house neat, comfortable, with the bedrooms on one side of a long hall, the living rooms on the other. She looked around.

So this is where my sister lived, she thought painfully, these are the things she touched. Her heart was heavy with questions. How many times did Amelia's hands polish this furniture? How many times did her laughter ring through these quiet rooms?

CONNIE was tugging at her sleeve. They went into the living room. At first LaRue thought it was empty. Then a man with wide shoulders, very dark, crisp hair, rolled his chair from the shadows, and she saw Herbert Vetterly for the first time. His dark eyes, sunken with pain and distress, surveyed her carefully. It was a moment be-

fore he put out his hand. "Amelia would be glad to know that you have come."

He tried to hide it, but LaRue caught a tense criticism in Herb's voice. She wanted to make him understand. Wanted to make him know those long, busy years with the aunt who had taken the place of her mother. But they were over. No need to speak of them now. Perhaps some other time. . . .

LARUE was aware that someone else had entered the room. She turned. For an instant she thought it was Amelia. The same soft pale hair, the same lovely blue eyes. . . .

"How are you Aunt LaRue?" asked the girl, and LaRue knew her to be Erma. She would have put out her arms, but Erma's blue eyes were unfriendly, her tone distant. LaRue kept her arms at her sides.

Then Joel came in. He was tall, dark like his father.

"I'll take your bags, Aunt LaRue," he said politely. His coolness chilled his aunt. He went out upon the porch, came back with her bags swinging easily from his large hands. He carried them to one of the bedrooms.

LaRue stood there awkwardly. Herb pushed his chair back into the shadows. Erma moved out of the room. Joel left the bedroom door ajar. He tweaked one of Connie's brown braids and she followed him out.

"Perhaps you'd like to unpack," said Herb from the shadows.

LaRue crossed the hall, feeling the temporary briefness of her unwelcome visit. I'll only stay a little while, she told herself, swallowing hurt, angry tears. Yet she did not blame any of them for not wanting her.

She knew by the daintiness of the curtains and furniture that this had been Erma's room. She had moved, no doubt, into Connie's room. LaRue felt more than ever the intruder.

She decided to unpack only the most necessary things. Almost surreptitiously she hung one or two of her cotton frocks in the empty clothes closet.

Her hands shook as she put her handkerchiefs into an empty drawer and a small, amber cut-glass bottle, with a tiny golden cap. Her movements were unsteady as she unscrewed the cap. The fragrance of white carnations flooded the room.

Amelia had given LaRue the pretty bottle the day she had left for Fivelakes. The words she had said, then, were engraved on LaRue's mind:

". . . so you'll never forget me, darling, and always remember that love is everlasting. . . ."

(To be continued)

Quiescence

June N. Ashton

The wind,
Sweeping, swirling,
Raising dunes of powder
Across lonely prairies of snow
Ceases.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, January 1, and January 15, 1899

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

RELIEF SOCIETY IN OMAHA, NEBRASKA: Sister Jane S. Richards expressed her joy and satisfaction in being present. . . . Referred to the time when the society was organized with but a few members, in the days of the Prophet Joseph Smith. Then they endured many hardships . . . subsequently finding a peaceful home in the valleys of the mountains where the society was reorganized by President Brigham Young and has spread and grown until now a society is found in almost every branch and ward of the Church, numbering in all about thirty thousand. Sister Richards said Sister Zina D. H. Young who now presides over the society in all the world, would be pleased to hear of an organization in Omaha. . . .

—J. L. Hatch

SARAH E. CARMICHAEL: As lofty mountains whose crests ever glisten with eternal snow and hear strange and weird music . . . so with the poet who hears music in the floating wind whispers in the forest; to whom the sea tells its wonderful secrets, seeing glory in the sunset, feeling peace in the moonlight, and intuitively understanding the melody of birds. . . . Such a beautiful mind was Sarah E. Carmichael's . . . to her inspired soul the Bible was an open book. . . . She need not to go to Switzerland to see the majesty of God displayed in her wondrous snowclad mountains, her wild scenery, her ravishing sunsets. . . .

—Lydia D. Alder

WORDS THAT BLESS

. . . The world of hope in which you live,
The words of comfort you often give,
The kindly letters your hand has penned
To son or brother or distant friend,
Not only brighten the jeweled crown
Which you in heaven will wear,
But help to swell the throng who hope
To meet and love you there.

—Alofa

HOME OWNERSHIP: Homes of their own for the common people was the sentiment Brigham Young tried to inculcate and practically to demonstrate in these mountain vales during the period of early settlement here. Who does not know that the home is the center from which springs the best in life and in government? . . . The home which is our own is the ideal one, the children enshrine it in their memory. . . .

—Editorial

GRADUATION EXERCISES FOR A NURSES' CLASS: The nurses' class taught by Dr. Margaret C. Roberts . . . for the last six months or more, held its graduating exercises on Tuesday, December 20th . . . . Dr. Roberts gave the instructions free in the interest and under the auspices of the Relief Society. . . . The members of the class acquitted themselves admirably, and the Dr. herself read a very able and highly constructive paper. Counselor Annie T. Hyde on behalf of the Stake Board presented to Dr. Roberts in a neat and happy speech a handsome rocking chair in appreciation of her labors. . . and the class presented a silver cake dish filled with lovely flowers.

—News Note

Woman's Sphere

Ramona W. Cannon

WEST Germany has encouraged women (whose civil rights and opportunities were drastically curtailed during the war) to develop themselves to the highest degree possible. Many now fill top positions in the fields of law, medicine, education, journalism, industry, and the arts. In May and June of 1958 the Government acted as host to ten outstanding women from America, selected and invited by the German Parliament. They represented a wide cross section of American women's achievement. A mutually beneficial exchange of ideas and national understanding and friendship resulted.

SALLY CARRIGHAR'S exciting travel book *"Moonlight at Midday* (Knopf, New York), describes Alaska as a land of "enormous invitation," where the native people are the world's supreme example of co-operation and skill in mastering a difficult environment. Many thoughtful suggestions are offered for helping the Eskimos through a time of transition as they adjust to the ways of the Forty-ninth State.

MISS MARGARET L. COIT is the author of *Mr. Baruch*, chosen by the National Council of Women as its Book of the Year for 1958. The author gave almost six years of work to this 784-page volume, fellowships from Brown University and some assistance from the publishers, Houghton Mifflin, aided with the problem of financing. Miss Coit had previously written *John C. Calhoun: American Portrait*, a Pulitzer prize winner in biography. *Mr. Baruch* is a portrait of a later period of American history.

DR. LOIS HIGGINS, internationally recognized Director of the Illinois Crime Prevention Bureau, while completing a world-wide survey of crime and delinquency conditions, spent two hours with Queen Frederica in Greece. King Paul and the Queen give much attention to improving delinquency in their country. Both devote much time to a school for delinquent boys, which is under the personal supervision of the King. It has no barred doors or windows, but of 1200 boys placed there, only one has gone astray.

MRS. LOUISE W. ILSE, Associate Manager in charge of sales and communications for the Equitable Life Assurance Company, has been named "Business Woman of the Year," by the National Federation of Business and Professional Women's Clubs, Inc. She has a Doctor's Degree in history from Columbia University; she does oil paintings, plays the piano, and as a photographer she has won many trophies for her colored slides.

EDITORIAL

VOL. 46 JANUARY 1959 NO. 1

Strengthening Community Virtues

AT the recent General Relief Society Conference, Elder Mark E. Petersen of the Council of the Twelve and one of the advisors from that Council to Relief Society, impressively called to the attention of Relief Society officers and members one of the original assignments given to Relief Society by the Prophet Joseph Smith, namely, "to assist by correcting the morals and strengthening the virtues of the community." Elder Petersen declared that in his opinion the need for this service was greater at the present time than at any other time within his recollection. He said we are passing through the worst moral breakdown of our generation, and he admonished the sisters to be alert to evil conditions within their respective communities and to meet their responsibilities toward the important assignment given them by the Prophet.

It is of interest that at the time the Prophet gave to the sisters of Relief Society the injunction to correct the morals and strengthen the virtues of the community, there was no particular wave of crime or delinquency in Nauvoo, such as we have in many communities today, to evoke such mandate. Nauvoo was a beautiful, prosperous city that had been reclaimed from the wilderness by an industrious people led by a Prophet of God. While, undoubtedly, there were some of the people whose conduct was at variance with the teachings of the Church, the community as a whole was one of highest moral rectitude. Nauvoo was a city of brotherly love, a righteous city, a city of the saints.

It is of interest, also, that, at that same time, women were not generally identified with community life. Why, then, would the Prophet give such an assignment to the Relief Society? Certainly he knew the ways of men. He had prophetic insight into the evils that would thrust themselves upon the world. He had a divinely inspired comprehension of the influence of women and the place of Relief Society in helping them to make a better world.

Now, with world problems creating an age of tensions and insecurity, with crime and delinquency on the rise, with the general breakdown of moral integrity in public, as well as in private life, it is well that Relief Society shall be reminded of its responsibilities in these matters. It is time that serious consideration be given to how best we are to meet our responsibilities.

To achieve a virtuous community we must first develop virtuous citizens, for the community is but a body of individuals living together in one place. No community can be any stronger morally than the combined moral strength of the individuals who comprise it. Therefore, there is no sounder approach

for Relief Society in meeting its responsibilities toward good community life, than vigorously to function in the building of citizens of strong moral character.

The place where good character is most effectively built is the home. This has always been true; it is true today. If attention is not conscientiously and continuously given to this important matter in the home, it is not to be expected that it will be accomplished elsewhere.

Good character is developed through love, acceptance, and feelings of security. It is engendered in children through wise teachings and through discipline that leads toward self-discipline. It is tremendously influenced through parental attitudes and examples. A lack of restraint and self-discipline on the part of the parents can outweigh all their good precepts and adversely affect children throughout their entire lives.

As Relief Society helps its members toward proper attitudes, as it guides them in their homemaking, as it teaches them the doctrines of the Church particularly with regard to home and family life, as it awakens in them a sense of responsibility to maintain their homes and guide their children in harmony with Church teachings, as it helps them to see the relationship of what they do to what their children are most apt to do—to this extent the Society will help them to be individuals of strong moral character themselves, and it will also be an effective agent in helping them to rear children of strong moral character. Thus, Relief Society best meets its responsibilities to assist in correcting the morals and strengthening the virtues of the community. Ours is not necessarily the role of the campaigner against one or another of the existing community evils; ours is the role of the steady, consistent builder of men and women of integrity and moral fortitude who will uphold and promote virtuous community life.

—B.S.S.

Four-Color Covers—A New Feature for the Relief Society Magazine

THE General Board of Relief Society calls attention to the use of four colors on the covers of *The Relief Society Magazine*. This feature was initiated in November 1958, with the use of the plaque in the Relief Society Building, the same picture which was used for the program of the Relief Society General Conference. In December, a reproduction of the lovely painting "The Rest on the Flight Into Egypt," by Gerard David, was used as the cover for the *Magazine*.

Beginning with this issue, January 1959, the missions of Continental United States will be represented by cover pictures in four colors. Following the plan commenced in January 1956, featuring the foreign missions, the Spanish-speaking missions, and the Southwest Indian Mission, each of the other missions of Continental United States will be represented by cover pictures in four colors. A brief history of each mission, with illustrations, will be presented, and recipes from each mission will be featured.

Notes TO THE FIELD

Relief Society Assigned Evening Meeting of Fast Sunday in March

THE Sunday night meeting to be held on Fast Day, March 1, 1959, has again been assigned by the First Presidency for use by the Relief Society. A suggestive program for this meeting has been sent to the stakes in pamphlet form. It is suggested that ward Relief Society presidents confer with their bishops immediately to arrange for this meeting. Suggested songs for the Singing Mothers are: "How Lovely Are Thy Dwellings," by Liddle; "The Lord's Prayer," by Gates, or "The Lord's Prayer," by Malotte. If music is not available in your local stores, it may be purchased from music dealers advertising in this issue of the *Magazine*.

Award Subscriptions Presented in April

THE award subscriptions presented to *Magazine* representatives for having obtained 75 per cent or more subscriptions to the *Magazine* in relation to their enrolled Relief Society members, are not awarded until after the stake *Magazine* representatives' annual reports have been audited. Award cards for these subscriptions for the year 1958 will be mailed to ward and stake *Magazine* representatives about April 1, 1959.

Bound Volume of 1958 Magazines

RELIEF Society officers and members who wish to have their 1958 issues of *The Relief Society Magazine* bound may do so through The Deseret News Press, 31 Richards Street, Salt Lake City 1, Utah. (See advertisement on page 70.) The cost for binding the twelve issues in a permanent cloth binding is $2.50, leather $3.80, including the index. A limited number of the 1958 *Magazines* are available at the offices of the General Board of Relief Society, 76 North Main Street, Salt Lake City 11, Utah, for $2 for twelve issues. It is recommended that wards and stakes have one volume of the 1958 *Magazines* bound for preservation in ward and stake Relief Society libraries.

No, Thank You!

The First And Great Decision

WHEN once we have charted our course, and have decided on a lifetime goal, the results of which are even more far-reaching, even into the unlimited boundaries of eternity — then all the small decisions that must be made each day are but the unit building stones in the structure of our lives. Each accessory decision becomes, with practice, almost automatic, and requires less and less weighing of alternate possibilities.

It is the solving of the first problem, and the setting of our direction that is most important. The realization that our bodies are the temples of our spirits, and that they are most precious to us, leads us to a desire to keep them as beautiful and as healthy as may be within our power. It is true, as must be known to us, if we are observing, that all are not given equally strong bodies to begin with, but all of us can try to maintain the strength and vigor which is originally given to us, and in many cases we can greatly increase that health and energy by obeying the laws of well-being — instructions which are simple and plain in their implications and in their purpose.

The cultivated lands, and even the untilled earth, provide for us a great abundance of wholesome food and drink. Recall the gold expanse of wheatfields, reaching to far horizons; the orchards bending with a harvest of fruit; the garden rows in green splendor. Think of autumn and the squash and pumpkins heaped high, corn drying in the sunlight, apples ready for the frozen months of winter. Perhaps we should think more often of "Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. . . . All grain is ordained for the use of man . . . to be the staff of life. . . . All grain is good for the food of man." (D & C 89: 11, 14).

It is our privilege and our blessing to rejoice in the richness of the earth and to select the foods and the drinks that will make our bodies strong and beautiful.

We should be able to say "No, thank you!" for it is not a characteristic of wisdom nor an attribute of happiness, to barter the lasting blessings, and the great rejoicing, for some temporary compliance with the offerings of those who do not know of the discipline and the promise.

BE HONEST WITH YOURSELF!

Recipes From the California Mission

Submitted by Alta H. Taylor

THE Southland, comprising the California Mission, is truly a melting pot, with many nationalities living in the area. No matter where one's homeland may be, he can find his native foods being featured attractively in many restaurants. Because of this mingling of peoples, there are no dishes typical of the mission. In this land of sunshine, sea foods, fresh fruits, vegetables, and nuts abound in all seasons.

Within the boundaries of the mission, are centers for the production of some of these foods. Indio is the date center of the world, with grapes and citrus fruits also being produced on a large scale. The area around Fallbrook, Vista, and Escondido is famous for avocados, fruits, and vegetables.

The recipes we have selected as representative of the California Mission feature these foods we enjoy in such abundance.

Fruit Salad

2 c. fresh pineapple (diced)
1 c. fresh orange sections
1 c. shredded coconut
1 c. miniature marshmallows
1 c. commercial sour cream

Prepare fruit, drain, and chill. Just before serving, combine quickly with soured cream. (Canned pineapple chunks and canned mandarin sections may be substituted for fresh fruit.)

Pecan Pie

3 eggs
½ c. pecans
1 tsp. vanilla
½ c. sugar (scant)
1 c. white syrup

Whisk eggs lightly, don't beat. Add vanilla, nuts, sugar, and syrup. Pour into unbaked crust. Bake 10 minutes at 450 degrees, reduce to 350 for 30 minutes.

Frozen Lemon Dessert

1 c. crushed vanilla wafers
2 tbsp. sugar
2 tbsp. butter (melted)

Combine and press into refrigerator tray. Reserve some for the top.

Filling:

1 15-ounce can of sweetened condensed milk
½ c. lemon juice
1 tsp. grated rind
½ tsp. almond flavoring
2 eggs, separated

Beat egg yolks until thick, add to milk, stir in lemon juice and rind, add flavoring. Beat egg whites until stiff. Fold into milk mixture. Pour into tray and freeze.

Broiled Avocados

Choose medium-sized avocados, peel, and quarter them. Make a filling of diced ham, shrimp, or crab meet, combined with chopped celery and hard boiled eggs. Moisten with mayonnaise or white sauce. Sprinkle with buttered bread crumbs and broil 2 minutes, or until crumbs are browned.

Spiced Nuts

Mix together in saucepan:

1 c. sugar
½ tsp. cinnamon
⅓ c. diluted canned milk

Boil until a soft ball forms in cold water. Remove from fire and add 1 c. nuts (almonds, walnuts, or pecans), 1 tsp. vanilla. Turn gently until well coated. Pour onto wax paper and break into pieces.

Orange Date Nut Bread

¾ c. orange juice
¼ c. boiling water
1 c. chopped dates
2 tbsp. melted shortening
1 tsp. vanilla
1 beaten egg
2 c. sifted flour
¼ tsp. salt
1 tsp. baking powder
½ tsp. soda
1 c. sugar
1 c. chopped nuts
1½ tbsp. grated orange peel

Pour orange juice in bowl and add hot water. Add beaten egg, melted shortening, dates, and vanilla. Then add the dry ingredients which have been sifted together. Beat well and stir in chopped nuts and orange peel. Bake in loaf tin at 350 degrees for one hour.

Deserted Farm Yard

Maude Rubin

Their red boards dulled by the brush of years,
The barn doors idle on rusted hinges;
The creek runs free through fallen weirs,
The water-wheel stilled. When carmine tinges
The western sky, six half-grown quail
Follow their mother out of the grass—
Their sheltered lee near the old fence rail—
And pecking briskly while shadows mass,
Finish their peaceful meal . . . No cock-crow wakes
Next morning's hush. No lowering call;
No milk-pail swings; on the cedar shakes
White frost; empty the old corral . . .
Only the creak of the old red doors
Reminds me again of morning chores.

HANDY HINT

Use a tail or wing feather of a chicken or waterfowl to clean lint from the sewing machine. — Mabel S. Cordon

You Can Sew, XI—Bound Buttonholes

Jean R. Jennings

DO you always shy away from making bound buttonholes, even though you know they are the best kind of closing for the dress or suit you want to make? Many women do so, feeling that they are too hard to make or too much trouble.

Bound buttonholes need not be a stumbling block in your dressmaking. With this new easy and sure method, it is possible to have professional buttonholes every time. Remember, though, that this is possible only when care is taken to have absolute accuracy at all times.

Some garments lend themselves to the use of bound buttonholes more than others. They are hard to make successfully in fabrics that have a loose or open weave. Nor are they successful in dresses that are to be laundered repeatedly. The agitation of washing tends to cause the corners to fray out. Make them in fabrics that will not find their way to the washing machine.

Practice making your buttonholes in a sample of material until you are sure of yourself and know how to do them right. Never try making them the first time on the garment itself, for you cannot do them over to correct any mistakes.

The section of the garment in which the buttonholes are to be made should be reinforced. The interfacing on a jacket front is not always satisfactory for this purpose. Such interfacings as tailor's canvas and pelon are too stiff. It is better to use a strip of fine muslin or cotton wigan underneath the buttonholes to reinforce and support them.

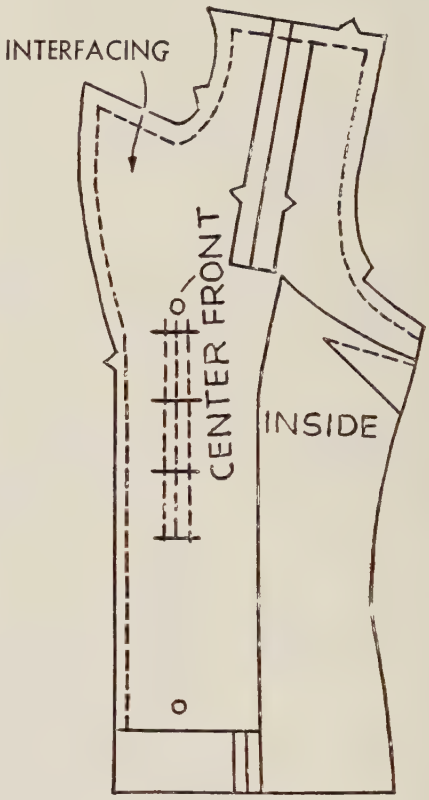


FIGURE 1

LOCATION LINES FOR BUTTONHOLES

The First Step

After the backing has been basted in place, mark on it two parallel lines indicating the length of the buttonholes. Transfer these to the right side by stitching over them with machine basting in a contrasting thread. Cross the parallel lines with location lines as illustrated in Figure 1.

Cut a lengthwise strip of fabric 1 1/2 inches wide and twice the

length of the total length of buttonholes. For six one-inch buttonholes, the strip for binding should be 12 inches long. Now fold the strip over 1/2 inch and stitch a tuck 1/8 inch from the fold. Repeat on the other side of the strip. You will now have two 1/8 inch tucks which are 1/4 inch apart. (See Figure 2.) Cut into sections twice as long as the marked buttonhole size.

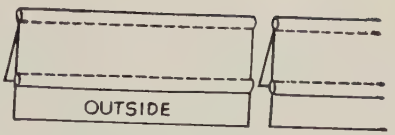


FIGURE 2

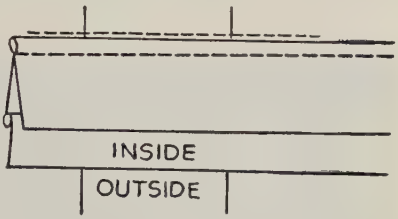


FIGURE 3

Second Step

Now shorten the machine stitch and stitch the right side of the binding to the right side of the garment by placing one fold of tuck on the location line, marked by the machine basting. Stitch the marked length of the buttonhole on the original tuck stitching, fastening thread securely on each end by retracing stitches (Figure 3). Repeat stitching on other tuck, making parallel lines.

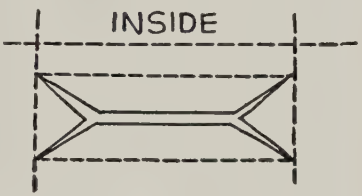


FIGURE 4

On the wrong side, cut between parallel lines of stitching to 3/8 inch from each and clip diagonally to each end of the stitching. (Figure 4.)

Turn the binding strip to the wrong side. Pull ends to square corners. On the wrong side stitch back and forth over triangle (formed by cutting), and strip at end of buttonhole. Do not stitch through the body of the garment. Repeat at other end. (Figure 5.)

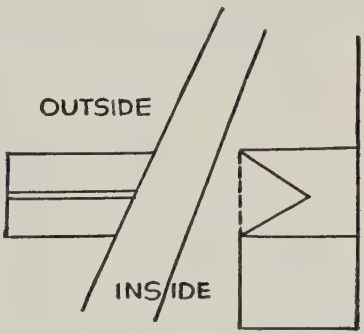


FIGURE 5

Finish buttonholes off on the wrong side by slashing the facing and hemming edges down against stitching at the back of buttonholes.

Things to Remember

Buttonholes should follow the grain line of the material. They should be placed so that they run back from the center front or center back line of the garment. Start them 1/8 inch over toward the raw edge or to the left of the center line. This makes allowance for the space taken up in sewing on buttons. When the garment is fastened, the buttons and inside corner of buttonholes should meet on the center line.

A very attractive variation of bound buttonholes can be made by inserting a small cord or drawing yarn through the tucks that form the binding. Pull the yarn through with a large blunt-end needle

after bindings have been sewed in place. This treatment is especially useful on materials that are soft and press very flat. It helps to make the binding stand out firmly.

In planning the size of buttonholes, remember that they must be long enough to allow the button to slide through easily. Measure the width of your button and add to it the measure of its thickness. Thus, a one-inch button that is ⅛ inch thick would require a buttonhole that measures 1⅛ inches in length.

Clestia Chadwick Tracy's Quilts Have Made Many Homes Beautiful

WITH needle and thread as her most beloved tools, Celestia Chadwick Tracy, Brigham City, Utah, now eighty-seven years old, has made hundreds of quilts—for her children and grandchildren, for her friends and neighbors, for Relief Society, and for her own home. .

Her useful hobby, begun in girlhood, flowered in the early years of her marriage, when she lived in the isolated ranching country of Raft River Stake. She made her home beautiful by covering the beds with intricately pieced quilts, and the children's cots were decorated with quilts made in exquisite stitching designs.

She learned that a true homemaker can create beauty in any place and under difficult circumstances. At the age of forty-five she was left a widow with eight children to support. She managed most of the affairs of the ranch, caring for livestock, making butter and cheese; she raised a large garden and cooked and sewed for her family—and in the evenings she pieced quilts, braided rugs, embroidered pillowslips, and crocheted many decorative articles.

In 1896, she joined the Relief Society and has served since that time in executive and teaching capacities, and in the work meeting, giving freely of her time, her skill and knowledge; she has always manifested a neighborly concern for her sisters. She has been a visiting teacher for more than sixty years, and her gracious personality has been a blessing to hundreds of homes, where she has found her field of service enlarged by sharing her many blessings.

The Rewarding Time

Elsie Sim Hansen

WHILE waiting impatiently for a bus one crisp autumn morning, a red and orange maple leaf came floating gently down from the maple tree across the street, and for a few brief seconds it paused on the brim of my brown felt hat.

"What a delightful trimming," a pert, little, gray-haired lady standing beside me said, as she carefully removed the leaf and held it in her hand.

I smiled and nodded briefly, and then again became absorbed in my thoughts.

"It's beautiful isn't it?"

"What?" I asked absent-mindedly.

"This leaf I have in my hand. A person would never suspect that these rich autumn hues were present in this leaf all summer, but were so dominated by the green of the chlorophyll in the leaf that they could not be seen. Now for a short period of time we have been permitted to enjoy these gorgeous colors before the tree discarded the leaf," she remarked, glancing up into my face to see if I was listening.

"How interesting, and also how depressing," I said, surprised into answering by the elderly lady's knowledge.

Encouraged by my remark, she rejoiced. "It really isn't depressing at all. It is merely fulfilling the measure of its creation."

"Yes, I suppose so, but I dislike to see the leaves and flowers turn brown and die every fall, as if nature no longer had any interest in the earth."

"That is because you do not understand. Instead of nature losing interest, it is quietly preparing the earth for a newness of life. Instead of autumn being a period when some people feel sad, it should be a time of great rejoicing," she said, her face lighting like a child's.

"Perhaps you are right, but to me spring always has, and always will be the most refreshing and delightful time of the year," I stated emphatically.

The woman smiled a warm, comforting smile, and then said, "That is because you are young. Spring is for youth. It is a period of beginnings. But to older people, the autumn may seem a rewarding time. With the coming of the fall, we receive just payment for all the efforts we have put forth. If we have made thorough preparation during the preceding months, our harvest is bountiful."

"And what if we fail to make thorough preparation for the harvest, what then?" I asked the older woman.

She looked at me quizzically for a moment, and then said, "There is always hope for a better year, if we do not lose faith. Nature is our most ardent and patient teacher. In the spring she gives us a time of planting. Summer is our time of application and cultivation. Autumn a time of recompense and adjustment, for autumn sends her promise long before fulfillment."

Just then the bus came into view and, placing her hand on my arm, she said quietly, "Try and learn to love the autumn my dear, for it is autumn that tints the earth with colors from every season, and it is the promise and accumulation of the earth's treasures."

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions.*

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Velma N. Simonsen

SOUTH AUSTRALIAN MISSION, TASMANIAN DISTRICT, HOBART BRANCH RELIEF SOCIETY

Seated, center front: Elizabeth Allen; seated left to right: June Allen; Cecily Bell; Fay Docking, First Counselor; June King, President; Charlotte Sheffield, Miss U. S. A.; Mabel Prichard.

Back row, standing, left to right: Olive Sellars; Nancy Mitchell; Muriel Woolley; Phyllis White, Second Counselor; Gwendoline Spong, Secretary; Francis Travers; Mavis Hill.

Velma N. Simonsen, President, South Australian Mission Relief Society, reports: "The Hobart Branch is probably located one of the farthest from Church headquarters of any Relief Society in the Church, yet they feel a close sisterhood to all the sisters of the Church. This branch entertained Miss Charlotte Sheffield, Miss U. S. A., and Miss Sheffield was proud to be associated with these lovely sisters."

Photograph submitted by Edna J. Broadbent

NORTH CARBON STAKE (UTAH) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, August 31, 1958

Front row, left to right: Vesta Morgan, organist; Geraldine Thomas, chorister; Edna J. Broadbent, President, North Carbon Stake Relief Society.

Sister Broadbent reports: "Our enrollment of Singing Mothers is fifty-five members, but due to the holiday when this picture was taken, the number represented is fewer. We sang for the August quarterly conference, and have presented the music for other conferences."

Photograph submitted by Orah Van Wagoner

PROVO STAKE (UTAH) RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE ON THREE DIFFERENT OCCASIONS

Mrs. Mary Day, chorister, stands in the center (in dark dress); Arnolene Snow, organist, stands at Sister Day's left (in light-colored dress).

Orah H. Van Wagoner, President, Provo Stake Relief Society, reports: "Six wards comprise the Provo Stake. These Singing Mothers have been together for the past three years, singing for morning and afternoon sessions of stake conference on three different occasions, the last time being in June 1958. They also sing at many other Church meetings. Many of them have sung in the Tabernacle at general conferences under the direction of Florence J. Madsen."

Photograph submitted by Martha B. Richards

FRESNO STAKE (CALIFORNIA) SINGING MOTHERS FURNISH MUSIC FOR STAKE QUARTERLY CONFERENCE

Martha B. Richards, President, Fresno Stake Relief Society, stands at the right on the front row; Jean H. Brink, First Counselor, is fourth from the left in the third row; Viorene Wardle, Second Counselor, fifth from the right in the second row; Marguerite Davis, Secretary-Treasurer, fifth from the left in the fourth row; Leida Anderson, chorister, third from the right in the front row; Mary Thompson, organist, second from the right in the front row.

Photograph submitted by Afton Anderson

WEISER STAKE (IDAHO) RELIEF SOCIETY ANNUAL BRANCH CONVENTION, NEW MEADOWS, IDAHO, August 26, 1958

Front row, seated, left to right: Clara McMurdie; LaVina Yardley, President, New Meadows Branch; Bertha Curry; Jeannette Hadley, Second Counselor, Weiser Stake Relief Society; Jessie Thomas, President, Cascade Branch Relief Society; Dora Thomas; Mary Larsen, stake visiting teacher message leader; Norma Engen, President, McCall Branch Relief Society.

Second row, standing, left to right: Kate Hadley, stake literature class leader; Effa Campbell; Grace Burt; Gertrude Stephens; Afton Anderson, President, Weiser Stake Relief Society; Irene Winegar, stake *Magazine* representative; Mae Hulse; Lenora Piper, President, Council Branch Relief Society.

Back row, standing, left to right: Violet Dewey; Martha Engen; Helen Manley;

Bessie Blackburn; Jane Ellis; Lavenia Bybee; Veda Brown, stake theology class leader; Anona Burt, stake social science class leader; Helen Cannon, Secretary, Weiser Stake Relief Society; Olga Poro; Ruth Armstrong.

Sister Anderson reports: "Each summer the Weiser Stake Relief Society Board holds a branch convention in the northern part of our stake for four branches which are located at least one hundred miles from our stake union meetings. Because of this great distance, and because of the icy roads in the wintertime, the sisters of these branches are seldom able to attend union meeting. The purpose of this convention is to become better acquainted with the sisters in the branches and to introduce them to the material for the coming year in all departments. We hold sessions both in the morning and afternoon, with a special program given on visiting teaching. This year there was an excellent display of the articles that had been made on work meeting day by the branches. The total attendance was forty-eight (some of the sisters had to leave before the picture was taken)."

Photograph submitted by Winona U. Stevens

LETHBRIDGE STAKE (CANADA), BARNWELL WARD ANNIVERSARY PARTY, March 17, 1958

Seated at the left, Mabel Howells, social science class leader; seated at the right, Francis Bullock, visiting teacher message leader.

Standing, left to right: Lucille Pierson, Secretary-Treasurer; Myrl Jensen, work meeting leader; Hazel Jensen, *Magazine* representative; Ellen Johnson, Work Director Counselor; Ela Mercer, President; Erma Nielsen, Education Counselor; Merril Hough, literature class leader; Hazel Tanner, chorister.

Sister Mercer reports: "The picture is of our officers and teachers taken with the table decorations for our 17th of March party. The flowers were yellow daffodils and blue iris. The dolls were dressed in foam rubber to represent each department. A miniature piano stood in front of the organist and a music stand in front of the chorister. The dolls were in yellow and blue. Not present when the picture was taken: Virginia Johnson, organist, and Ruth Anderson, theology class leader."

Winona U. Stevens is president of Lethbridge Stake Relief Society.

Photograph submitted by Evyln Richardson

UINTAH STAKE (UTAH) WOOD CRAFTS DISPLAY AT SEMIANNUAL WORKSHOP FOR WARD LEADERS

Seated, left to right: Aleda Heiner, Secretary-Treasurer, Uintah Stake Relief Society; Doris Walker, First Counselor; Evyln Richardson, President; Mildia Jones, Second Counselor; Mary Freeman, work meeting leader; LaVar Anderson and Josephine Taylor, who collected and decorated the articles.

Standing in the back row are: Nancy Havin, who gave a demonstration on canning; Hazel Stevens, Utah State nutritionist; Jessie Eller, Home Demonstration Agent; Alta Rist and Helen Stevens, county nurses, who gave a demonstration on personal hygiene and beauty care.

Photograph submitted by Della H. Teeter

DENVER STAKE (COLORADO) PRESENTS DRAMATIZATION "SHAKESPEARE IN OUR LIVES" AT VISITING TEACHERS CONVENTION, May 22, 1958

Maralyn Hess, stake literature class leader, who was in charge of the dramatization, is seated in the front row, second from the right; Madelyn Silver, Third Ward literature class leader, who directed the dramatization, is seated sixth from the right in the front row.

Chorister, Reta Beck, stands fourth from the right on the second row; Manita Fowler, organist, first on the left in the back row; Della H. Teeter, President, Denver Stake Relief Society, stands third from the right on the second row, with her Counselor Mollie E. Richardson standing at Sister Teeter's left, and Counselor Ilah Smith, next to Sister Richardson.

President Teeter reports: "The dramatization 'Shakespeare in Our Lives,' adapted from a play by Alberta H. Christensen of the General Board of Relief Society, was presented by stake literature class leader Maralyn Hess and directed by Madelyn Silver. The stake Singing Mothers furnished the music for the convention and the dramatization under the direction of stake chorister Reta Beck, accompanied by stake organist Manita Fowler. The summer messages were presented by stake visiting teacher class leader Gladys Rusk, and a message and instructions to the visiting teachers were given by Della H. Teeter. A social hour followed the convention, with refreshments served under the direction of Counselors Mollie E. Richardson and Ilah Smith."

Photograph submitted by Evelyn N. Binns

RICHLAND STAKE (WASHINGTON) RELIEF SOCIETY OFFICERS AT VISITING TEACHERS CONVENTION, August 1958

Left to right: Jeanette Bell, Education Counselor; Edna Reynolds, Work Director Counselor; Evelyn N. Binns, President; Dorothy Dyring, Secretary-Treasurer.

Sister Binns reports: "We were very proud of the outcome of our evening, as we had two hundred visiting teachers in attendance. The program was very well received, and the reception was lovely. We felt that the convention was outstanding and a success. The theme for this year's visiting teaching was used as our theme for the evening—'Truths to Live By.' Grapes and wheat were used in our decorations. Posters were sent to the wards two weeks in advance of the convention, the heart on the poster signifying visiting teaching to be the heart of Relief Society. The one hundred per cent visiting teaching program was started in our stake four years ago, so this year we felt it important to recognize our one hundred per cent visiting teachers from each year of the wards by giving them ribbon awards, one color for each year. Next year an additional color will be added."

Photograph submitted by Elnora T. Loveland

WEST BOISE STAKE (IDAHO) VISITING TEACHERS CONVENTION
May 19, 1958

Elnora T. Loveland, President, West Boise Stake Relief Society, reports: "A lovely program was presented with the assistance of the stake visiting teacher message leader, Jane Naylor. Corsages were presented to all visiting teachers with twenty-five or more years of service, after which refreshments were served."

Photograph submitted by Kathleen S. Farnsworth

BEAVER STAKE (UTAH), BEAVER FIRST WARD VISITING TEACHERS HONORED AT CONVENTION AND SOCIAL, August 1958

Seated, left to right: Effie White; Emma Baldwin; Emma Limb; Maria Willeson; Nettie Stoney; Jane Gale.

Standing, left to right: Hilma Sly; Ida Riley; Etta Atkin; Louise Willden; Mary Akin; Rose Bradshaw.

Kathleen S. Farnsworth, President, Beaver Stake Relief Society, reports that these twelve visiting teachers, all of them over seventy years of age, were honored at a convention and social. Each was presented with a corsage. Most of these teachers have achieved a one hundred per cent visiting teaching record during all the years that they have served. The twelve have a total of 392 years of service as visiting teachers, ranging from ten to sixty-three years of service.

Ward Relief Society officers are: President Zona Gillies; Hazel Baldwin and Mary Miller, Counselors; Leona Limb, Secretary.

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 15—The Sacrament

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Sections 27:1-4; 20:75-79)

For Tuesday, April 7, 1959

Objective: To emphasize the reason for partaking of the sacrament, and of the necessity to be worthy to receive it.

Historical Background of Section 27

Under date of August 1830, the Prophet Joseph Smith recorded the following circumstance which resulted in his receiving the first four verses in Section 27. The remaining part of this revelation was written in the following month of September 1830. (See *D. H. C.* I:106).

According to the history of the Church, Newel Knight and his wife came to visit the Prophet and his wife at Harmony Township, Pennsylvania. Inasmuch as neither Newel Knight's wife nor Emma Smith had been confirmed members of the Church, it was deemed advisable that in the religious service where this confirmation would be performed, the sacrament of the Lord's supper would be administered. In order to prepare for this, the Prophet wrote that "I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation":

> Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.
>
> For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.
>
> Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies;
>
> Wherefore, you shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth (D & C 27:1-4).

Obedient to this commandment, wine of their own making was prepared, and the confirmations attended to in the meeting. Of the occasion, the Prophet stated that:

The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly (*D. H. C.* I:108).

Revelation to Explain Problems

From the information provided in the above account, it is clear that the Prophet did not specifically make a request of the Lord concerning the sacrament. The heavenly being communicated the message because of the circumstances which were present, principally that the enemies of the Prophet might well take opportunity to harm him. There are other revelations in The Doctrine and Covenants where there is no indication that the Prophet had made a specific request for enlightenment on the problem or information received. The idea suggested by this fact is that the Lord did not always wait, as it were, for his Prophet to make a request for guidance and the direction of the kingdom, but that revelations were given when the need was present. Some might suggest that the Prophet received revelations only because he was aware of a specific need. This point of view does not seem to be consistent with the fact that the Church is literally the kingdom of God and the Law Giver of the kingdom knows the direction his kingdom should go. The Lord knows the end from the beginning. This truth is the basis of prophecy, as well as the fact that the Lord operates by law and, thereby, man may have security by faith in his word. An example of these thoughts is this verse from the "Lord's Preface" to The Doctrine and Covenants:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen (D & C 1:37-39).

It certainly is true that the Prophet was a prayerful man and one who was constantly desirous of receiving divine help in his grave responsibilities. He was an instrument through whom the Lord did work that his purposes would be accomplished in behalf of his children. (See 2 Nephi 3:6-15.) Problems in connection with the building up of the kingdom on the earth were many, and the Prophet did go before the Lord with these problems and questions; but the Lord does not leave his work to man who by reason alone would give direction to the Church.

Sacramental Prayers

Although Latter-day Saints may be present in two meetings of the Church each Sunday when the sacrament is administered and they hear the sacramental prayers spoken, it is well to study them and benefit from that analysis. They are recorded in Moroni chapters 4 and 5, as well as The Doctrine and Covenants as follows:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has

given them; that they may always have his Spirit to be with them. Amen.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen (D & C 20:77, 79).

Meaning of the Sacrament

From both revelations—Sections 20 and 27—quoted above, one's attention is drawn to the fact that the sacrament serves the purpose of keeping the true follower of Jesus in remembrance of the atonement made by the Savior. His body and blood were offered voluntarily that mankind might be rescued from the power which Satan would have over all human beings in keeping them in misery forever. (See 2 Nephi 9:5-27.) As repeatedly stated, however, the cleansing, remitting of sins for entrance into the kingdom of God comes by strict obedience to the full gospel plan. (See 2 Nephi 9:18, 21; Alma 34:15, 16; D & C 29:17; 76:40-44, 50-53.)

After all is said concerning the mission of Jesus on this earth, the fundamental reason for his mortal life was to become the Savior of men. All gospel principles and ordinances are related to the atonement of Jesus Christ.

The sacrifices instituted in the very beginning were intended to be a memorial or type of sacrifice of Jesus, that the people of God might be kept in remembrance of what he would do for them in the meridian of time.

As President John Taylor wrote:

As from the commencement of the world to the time when the Passover was instituted, sacrifices had been offered as a memorial or type of the sacrifice of the Son of God; so from the time of the Passover until that time when He came to offer up Himself, these sacrifices and types and shadows had been carefully observed by Prophets and Patriarchs; according to the command given to Moses and other followers of the Lord (*The Mediation and Atonement*, page 125).

When Jesus met with his disciples to eat the Passover, he also ate the sacrament of the Lord's Supper; for, as President Taylor said:

. . . the two ceremonies centered in Him, He was the embodiment of both. . . . in view of what was almost immediately to take place, He instituted the sacrament of the Lord's Supper in commemoration of this great crowning act of redemption . . . and now we, after the great sacrifice has been offered, partake of the Sacrament of the Lord's Supper in remembrance thereof. Thus this act was the great connecting link between the past and the future . . . (*Ibid.*, pp. 124-125).

The Sacrament, an Emblem

The bread and wine (water) of the sacrament of the Lord's Supper are declared in scripture to be ". . . the emblems of the flesh and blood of Christ . . ." (D & C 20:40).

Other Purposes of the Sacrament

Unlike baptism — which is performed once for each person to remit sins and to enter the Church, the sacrament is to be taken often. (See D & C 20:75.) We can see in this commandment the wisdom of the Lord for the repetitive act of partaking of these sacred emblems, because it allows the member to reflect frequently upon what the Savior has done for him.

We are reminded of covenants

Otto Done

AERIAL VIEW OF THE HILL CUMORAH

made when we entered the waters of baptism which put every sincere member of the Church on the way to becoming sanctified or God-like. It is for this purpose the Lord has provided an opportunity for his people to renew their covenants. What are these covenants? We have already considered one of them—that we will always remember the Savior. The remaining two covenants, as indicated in the sacramental prayers, are that we will take upon us the name of Jesus Christ, and that we will always keep his commandments which he has given us. These two covenants mean that we will be called by his name and never bring shame upon that name, and that we will obey all of his commandments.

The Promised Blessing

The sacramental prayers end with these words: ". . . that they may always have his Spirit to be with them" (D & C 20:77). But is it the partaking of the sacrament which brings this promised blessing? No, it is the keeping of the commandments, including the observance of the commandment to partake of the sacrament often.

The Sacrament Meeting

The importance of the commandment to meet together often to partake of the bread and water of the sacrament emphasizes the need for all Latter-day Saints to attend the sacrament meetings. The Lord has specifically stated that a proper observance of the Sabbath day includes attendance at this meeting. (See D & C 59:8-12.)

Those who regularly absent themselves from partaking of the sacrament find it easier to commit sin, and to criticize the leadership of the Church. If this course is con-

tinued they may lose the spirit of the Lord and depart from the faith.

In keeping with the purpose of the sacrament meeting, the First Presidency, consisting of President George Albert Smith, J. Reuben Clark, Jr., and David O. McKay, under date of May 2, 1946, answered these two questions for presidents of stakes and bishops of wards: Should music be played during the administration of the sacrament? To whom should the sacrament first be given in a meeting?

Their answers follow:

> There is no objection to having appropriate music during the preparation of the emblems, but after the prayer is offered, perfect silence should prevail until the bread and the water have been partaken of by the full congregation. . . . The sacrament should be first given to the presiding authority in the meeting. This may be the bishop, perhaps one of the stake presidency, or one of the visiting General Authorities. . . . When the sacrament is given first to the presiding authority, those officiating may pass the sacrament consecutively to members of the Church who are sitting on the rostrum and in the audience.

The importance of and the proper attitude to be maintained during the administration of the sacrament were emphasized by the First Presidency in this way:

> . . . careful consideration of the institution and purpose of the sacrament will lead to the conclusion that anything which detracts the partaker's thought from the covenants he or she is making is not in accordance with the ideal condition that should exist whenever this sacred, commemorative ordinance is administered to the members of the Church.
>
> Reverence for God and for sacred things is fundamental in pure religion. Let every boy and girl, every man and woman in the Church, manifest this principle by maintaining perfect order by self-communion whenever and wherever the sacrament is administered (*The Church News*, May 11, 1946.)

Sacrament for Church Members

It should be self-evident to all that since the sacrament is a covenant-renewal opportunity for the partaker, only those who have entered into a covenant relationship with the Lord are eligible to receive these sacred emblems.

When the resurrected Savior met with his disciples upon the American Continent, he commanded that they partake of the sacrament. Upon their obedience to his command, Jesus said:

> And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.
>
> And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;
>
> For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.
>
> Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood (3 Nephi 18:11, 28-30).

Children and the Sacrament

The Lord has said that children are not accountable to him until they are eight years of age. (See D & C 68:25-28.) This means that

they are blameless before him, they are of the kingdom of heaven. (See Mt. 19:14.) Children are already members of the Lord's kingdom and therefore they are worthy to receive the sacrament.

Worthiness and the Sacrament

As indicated already, worthiness to partake of the sacramental emblems requires that one be a member of the Church of Jesus Christ of Latter-day Saints. Worthiness includes cleanliness in thought and action, absence of enmity toward fellow man and a desire to do the will of our Father and to keep all of his commandments.

The Prophet in this dispensation as instructed by the Lord has admonished that those who partake of this ordinance should be worthy. (See D & C 46:4.) In verse 69 of Section 20, we learn that previous to the partaking of the sacrament, the members shall manifest before the Church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works of faith agreeable to the holy scriptures—walking in holiness before the Lord.

Forgiveness of Sins

Mistakenly, some members of the Church seem to believe that by partaking of the sacrament one receives forgiveness of sins. On the contrary, forgiveness is received upon the principle of genuine repentance. A purpose of the sacrament is to allow the Church member to self-examine himself that he may strive diligently to overcome his failings and weaknesses. Partaking of the sacrament does not remit sins, but it will give spiritual strength to worthy members who are sincerely endeavoring to live the commandments. Brigham Young said:

> It is one of the greatest blessings we could enjoy, to come before the Lord, and before the angels, and before each other, to witness that we remember that the Lord Jesus Christ has died for us. This proves to the Father that we remember our covenants, that we love his Gospel, that we love to keep his commandments, and to honor the name of the Lord Jesus upon the earth (*Discourses of Brigham Young*, 1941 Edition, page 172).

Water or Wine?

This lesson began with a quotation from Section 27:1-4 wherein the Lord revealed by an angel that:

> . . . it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory . . . (D & C 27:2).

To the saints of the latter days, the Lord has spoken authorizing the use of water in place of wine. This revelation is a good example of the functioning of continuous revelation in a divinely directed organization. Consistent with the principle is the following comment:

> The New Testament churches used wine diluted with water. In our day the Lord has commanded the use of pure water instead of adulterated wine, and this is by no means contrary to the Scriptures. In their accounts of the institution of the Sacrament, Matthew, Mark, Luke, and Paul—the latter having received his information of the Lord Himself (I Cor. 11:23) make it clear that it is the eating of the broken bread and the partaking of the common Cup—the contents are not once mentioned — that constitute the essential elements of the sacrament. Compare I Cor. II:26 (*Doctrine and Covenants Commentary*, Revised Edition, page 134).

Pertinent to the thinking of Latter-day Saints about alcoholic

beverages because of the Word of Wisdom (D & C 89:5-6), this comment is appropriate:

> The Lord in His infinite wisdom, directed the Saints not to buy wine or any other strong drink, of enemies, and, consequently, not to use wine in the Sacrament, unless they themselves had made it; and then it should be "new wine." Dr. F. W. Farrar says that "new wine" (Luke 5:37) means unfermented wine, or "must" —a beverage which improves with age; it is "a rich and refreshing, but non-intoxicating beverage" (*Doctrine and Covenants Commentary*, Revised Edition, page 134).

Questions for Discussion

1. Give some reasons why Doctrine and Covenants 27:1-4 contains information which is important to Latter-day Saints.
2. Name the three covenants contained in the sacramental prayers.
3. In what way does the sacrament keep the worthy partaker in remembrance of the atonement of Jesus?
4. What is meant by an "emblem" and what is its relationship to the sacrament?
5. The worthy partaker of the sacrament is promised the Lord's Spirit. Of what importance is this to a Latter-day Saint?
6. What reasons would you give for attendance at the sacrament meeting?
7. Why is silence admonished during the passing of the sacrament?
8. Why should the sacrament be given only to members of the Church?
9. Justify the receiving of the sacrament by little children?
10. What constitutes worthiness to partake of the sacrament?
11. If partaking of the sacrament does not give remission of sins, what related purpose does it serve?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 15—"Pray Always, and I Will Pour Out My Spirit Upon You, and Great Shall Be Your Blessings . . ." (D. & C. 19:38).

Christine H. Robinson

For Tuesday, April 7, 1959

Objective: To emphasize the importance of constant, sincere prayer.

OUR Father in heaven, in his deep, eternal love for his children, has given us a special, priceless blessing. This blessing is the right and privilege to communicate with him in prayer. Through prayer we have a constant opportunity of calling on him for guidance, inspiration, and wisdom. Through this divine communication we can strengthen our courage to meet, understand, and solve life's many problems. The Lord has invited us to partake of the spiritual strength which comes from constant, sincere communication with him. He has promised us:

> Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Mt. 7:7).

Many of us, however, go through life without taking full advantage of this wonderful invitation. Even

those of us who pray regularly, too often allow our prayers to develop into stereotyped rituals. We allow them to become repetitive and impersonal. We fall into the habit of going through the physical motions of prayer without really communicating with God. Such prayers, unfortunately, consist chiefly of meaningless words which lack the real spirit of divine communication. In "Hamlet," Shakespeare decries this tendency as follows:

> My words fly up, my thoughts remain below.
> Words without thoughts never to Heaven go.
>
> III. 3. 97-98

Another weakness some of us exhibit in our prayers consists in the habit of coming to the Lord only under urgent circumstances when we are in frantic need of his help. We tend to forget him when things move along pleasantly and successfully.

In order for the Lord to pour out his spirit upon us, our prayers must be offered in faith and sincerity and must come from our hearts. We must approach our Heavenly Father with a contrite and humble spirit, feeling and expressing our complete dependency upon Him. Someone has said that when we feel the least like praying, that is when we should pray the most.

President Heber J. Grant expressed the need for constant sincere prayer when he said:

> The minute a man stops supplicating God for His spirit and direction, just so soon he starts out to become a stranger to him and his work. When men stop praying for God's spirit, they place confidence in their own unaided reason, and they gradually lose the Spirit of God just the same as dear friends, by never writing to or visiting with each other, will become strangers . . . (*The Improvement Era*, Editor's Page, August 1944, page 481).

The importance of constant prayer was vividly emphasized by the great Book of Mormon prophet Amulek who said: "Yea, humble yourselves, and continue in prayer unto him" (Alma 34:19); also, "Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of these who are around you" (Alma 34:27). (See Alma 34:19-29.)

In a recent conference with missionaries in Great Britain, one of our present-day apostles remarked that he had observed that many of the missionaries had not learned the simple secret of carrying a prayer always in their hearts not only for their own welfare but for the welfare of those around them. Consequently, these missionaries were experiencing only a taste of the great blessings and rich guidance in store for them.

The story is told of a man who had traveled extensively and had seen the beauties and wonders of the universe. He had met and made friends with influential and interesting people throughout the world and felt that his life was full. Then he embraced the gospel. For the first time in his life he learned to pray. Gradually he learned the meaning of true prayer, and the happiness which comes to those who, at all times, carry a prayer in their hearts. He said:

> In retrospect my life was dark and empty compared to the real beauty and

meaning of life today. Now I have learned the joy which comes to those who keep in close communication with the Lord. My life before was like the flicker movies of the 1920's compared with the colorful cinemascope of today.

Constant prayer results in rich and radiant living. It generates spiritual strength and courage which can be attained from no other source. What greater blessing exists in this world than the choice opportunity of enjoying constant companionship with the Lord's spirit? This wonderful privilege is ours if we follow the simple admonition:

> Pray always, and I will pour out my Spirit upon you, and great shall be your blessing . . . (D. & C. 19:38).

Work Meeting—Managing a Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 7—Managerial Aspects of Food Planning and Preparation

Vesta Barnett

For Tuesday, April 14, 1959

Objective: To recognize the importance of good management in planning, purchasing, and preparing nutritious food for the family.

STUDIES have shown that approximately one-third of the time devoted to homemaking duties goes into some phase of meal planning and preparation. Other studies have shown that, on the average, thirty cents out of every dollar in moderate and low-income families is used for food.

Food management embraces all activities connected with planning, securing, preparing, and serving nutritious foods.

Although America has the greatest abundance of food in the world, far too many of her people are starving nutritionally. A daily diet of hamburgers, French fries, malted milks, and candy bars may give enough calories, but empty calories so far as good nutrition is concerned. Many of us are getting enough food—often too much—but not always the right kind.

Good nutrition has been emphasized for so many years that most people have a basic background of information concerning the classification of foods and their functions.

Stock of Foods on Hand

Most Latter-day Saint families that have experienced the satisfactions of operating from a stockpile of stored foods would never go back to any other method. We have been counseled to keep a supply of foods on hand and replace foods as used. This method not only makes it possible to save money by purchasing in larger quantities, but it also makes it possible to do a better job of meal planning. Latter-day Saint women have always canned and dried fruits

and vegetables for future use, especially women on the farm where an abundance of food is raised by the family.

Avoidance of Waste

The homemaker who does a good job of planning her meals cuts waste to a minimum by cooking the amount of food she thinks her family will eat. When there are leftovers, she plans to use them in attractive and appetizing dishes. She utilizes dried pieces of bread in dressing, meat loaves, and other ways. Many women today have freezing units which help considerably in the avoidance of waste.

Watching the Sales

It is an accepted fact that all homemakers can stretch the food dollar by shopping once a week and by checking and buying the weekend specials. When one has some knowledge of the comparative nutritive values of foods, many substitutes to fit market conditions can be made when shopping. The flexible market list is especially helpful when shopping for perishable foods. An example of the use of a rigid versus a flexible list follows. Many savings can be made when list two is substituted for the more rigid list one.

LIST 1	LIST 2
Beef rib roast, 5-6 lbs.	Roast, 5-6 lbs.
Sweet potatoes, 4 lbs.	Potatoes, 4 lbs.
Asparagus, 2 bunches	Green vegetables
Head lettuce, 2 heads	Salad vegetable
Oranges, 1 doz.	Citrus fruit
Pineapple, 1	Other fruit

PRICES OF FOOD AT MARKET

Beef rib roast at 90c lb	vs.	Pork loin at 39c lb.
Sweet potatoes at 19c lb.	vs.	Irish potatoes at 49c for 10 lbs.
Asparagus at 29c lb.	vs.	Green beans, 2 lbs. for 25c
Head lettuce at 21c lb.	vs.	New cabbage at 5c lb.
Navel oranges $1.05 per doz.	vs.	Grapefruit—7 for 39c
Pineapples at 63c each	vs.	Rhubarb at 20c lb.

Quantity buying can be economical *if* adequate storage is available. The amount purchased should be based on the quantity that can be stored without waste.

Another factor in good management is learning to use cheaper grades of food when little sacrifice in the quality of the finished product will result. For example, dried milk can be substituted for whole milk in many cooking recipes. From a standpoint of nutrition, the cheeper cuts of meat provide the same food value as the more expensive ones.

Time, Energy, and Work Habits

An experienced food manager usually finds that time management and development of efficient work habits are her biggest worries. Planning ahead is the best help for this problem. The beginner may find a detailed plan, listing the order and time needed for preparation of foods

for a single meal, helpful in enabling her to co-ordinate activities so that time is used effectively and all foods for the meal are ready at the same time.

Knowledge and skills are needed in order to manage food successfully. Although one of the most time-consuming homemaking tasks, it may also be one of the most enjoyable and satisfying. Time, patience, and study, combined with practice, help in meeting the challenge of three meals a day successfully.

Discussion Thoughts

1. Discuss possible money saving substitutions on your shopping list.
2. Dicuss advantages and disadvantages of weekly shopping.

Literature—America's Literature—Meet the New World

Lesson 7—Young Jonathan Edwards

Elder Briant S. Jacobs

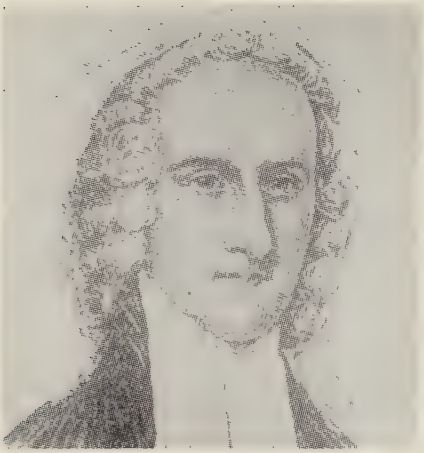
(Textbook: *America's Literature* by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 83-84)

For Tuesday, April 21, 1959

Objective: To understand Puritanism more fully as revealed in young Jonathan Edwards.

ALTHOUGH scarcely into his teens, young Jonathan Edwards (1703-1758) was already writing down his reflections, that he might thereby study his inward self and become more worthy. Among other mixims for his self-guidance he penned the following, "To live with all my might while I do live." So eminently did he fulfill his resolve, that today's critics of American culture grant him unquestioned superiority as the greatest theological philosopher America has yet produced, one of our most original thinkers, among the top half-dozen of our greatest minds, and the intellectual and spiritual nucleus of his age, instrumental both in shaping and mirroring it for posterity.

Both the last Puritan and the greatest, he retrenched the Calvinistic concepts of God and man into American soil with such a firm hand that their place in our tradition is still secure, even if not often dominant. His life was the embodiment of integrity, both intellectual and spiritual. If, unfortunately, he has become the caricature of the harsh, uncompromising "hell-fire and damnation" preacher (and not without substantial justification), in fairness to him, he must not be judged only by those of his beliefs and actions which are least congenial when compared with our own. In this introductory survey of his life and works, our purpose is to seek out good, regardless of where it is found. In his busy life and writings there is much.



Paul's Photos

JONATHAN EDWARDS

Edwards' Outward Life

The *real* Jonathan Edwards is not to be found in the events shaping his physical existence but in his sermons and writings. Throughout his life he had but little interest in personality, particularly in his own, but, instead, an insatiable drive to illumine the human mind and spirit. He wanted to know men, not any individual man, and gave his considerable genius and the years of his maturity to the search. Edwards was entirely aware of this fact, for, throughout the twenty-six years of his ministry, he never spent his precious weekdays taking tea in the best rooms of his parishioners (though he gladly attended the sick whenever summoned); instead, he rode or walked alone into the woods to think and to commune, to make ready for what he considered his highest responsibilities: his Thursday evening lecture, his Sunday sermon, and his writings. If his contemporaries found him haughty and austere, probably they saw him truly, even though he was much aware of these weaknesses and strove to overcome them. Yet so great a power was he in their lives, that he was the highest-paid minister in interior Massachusetts, and people regularly traveled from neighboring towns to pack his meetinghouse.

Born in 1703 to a ministerial family living in the Connecticut Valley, Edwards was completely the product and the fulfillment of rural New England. Instead of attending Harvard, he entered The Collegiate School in Connecticut, a small rural establishment founded by a group of conservative ministers who feared Harvard's tendencies toward liberalism. This school was renamed Yale College while he was still an undergraduate student.

Edwards' precociousness made him a legend in his own day. As a child he had mastered Hebrew, Latin, and Greek, tutored by his father who delighted in guiding his son through difficult writers who required of readers the most exacting attention and self-discipline. He was only a lad when first he read John Locke's difficult *Essay on the Human Understanding*. From it he received a delight "greater than the most greedy miser finds when gathering up handfuls of silver and gold from some newly discovered treasure." He entered college soon after his twelfth birthday. Either that year or earlier he had written a lengthy essay which organized his observations of spiders. This, his first writing to be preserved, is equally astonishing both for his keen eye as for the beauty and clarity of his prose:

. . . But I have seen that which is much more astonishing. In very calm and serene days in the forementioned time of year,

standing at some distance behind the end of a house or some other opaque body, so as just to hide the disk of the sun and keep off his dazzling rays, and looking along close by the side of it, I have seen a vast multitude of little shining webs, and glistening strings, brightly reflecting the sunbeams, and some of them of great length, and of such a height that one would think they were tacked to the vault of the heavens, and would be burnt like tow in the sun. . . . But that which is most astonishing is, that very often appears at the end of these webs, spiders sailing in the air with them.

He and his playmates built a "booth" near a swamp in a meadow. Here they discussed the mysteries of divinity, and prayed together.

While still in college and still under Locke's influence, he arrived at one of his basic philosophic concepts: that truth or reality lies in the seeing, not in the thing seen. For Edwards, who so loved the mind and its mysteries, "all existence is mental," and mentality is ideal — that is, it exists only so far as it is an idea perceived in someone's mind. But the idea of the universe is so vast that it can exist only in the mind of God; therefore everything physical in the universe *is* God: "Space is necessary, eternal, infinite, and omnipresent. But I had as good speak plain. I have already said as much as that space is God." In another early essay, "The Place of Minds," he writes that we must not attempt to use dimensions or figures in an attempt to describe spiritual things; instead:

. . . If we would get a right notion of what is spiritual, we must think of thought, or inclination, or delight. How large is that thing in the mind which they call thought? Is love square, or round? Is the surface of hatred rough, or smooth? Is joy an inch, or a foot, in diameter? These are spiritual things; and why should we then form such a ridiculous idea of spirits, as to think them so long, so thick, or so wide. . . .

These ideas are basic in his essay "Existence" (text, page 92). Though we perceive things through the senses, he believed they exist only as an idea; thus "Colours are not really in the things, no more than pain is in the needle." Since from the beginning of existence the only reality of things, which is its idea, must have existed to give order to the universe, we "therefore learn the necessity of the Eternal Existence of All-comprehending Mind." And if we desire to know the workings of the physical world around us, we are "only to find out the proportion of God's acting."

Interest in Science

Thus we can understand this young Puritan's zeal in attempting to explain the mysteries of his physical environment: since the physical world is God, to learn its secrets is to know God more fully. Inspired by the beauty of nature, but awed by its mystery, he probed into many problems then unresolved. More nearly than any other American's his explanation of thunder and lightning predicted Franklin's in its accuracy; he predicted that water can be compressed (a fact not demonstrated until thirty years later), and that when it freezes it loses its specific gravity. He proved that fixed stars are suns, and studied evaporation, the growth of trees, the phenomena of sound, and the refraction of light. He thus paid the budding scientific spirit of his day more than its due. Yet, it is somewhat ironical that he who in our time is most generally be-

littled for preaching stern Calvinistic predestination with such fervor, died because he trusted in science. He received the injection which caused his premature death at age fifty-five after having been barely installed as president of Princeton College—in setting the example of having himself inoculated for smallpox.

Influence of Locke's and Newton's Ideas

To define basic changes in nontangible ideas is difficult, since never can we see an idea pulsate, feel its temperature, or count its corpuscles. Yet it is ideas and beliefs that ultimately men live by, then as now. Both Locke and Newton, the great influences on young Edwards' thinking, thought in patterns so revolutionary that as much as any they have made possible the ideas modern men live by. On first exposure, young Jonathan recognized their value, and incorporated them into his own thinking.

Locke freed Edwards from thinking of things as bases for argument, or for their classification in the "mind of God" or the "ocean of being." Instead, said Locke, man achieves reason and knowledge through his own everyday *experience.*

When Sir Isaac Newton published his *Principia Mathematica* in 1687, he laid the foundation of modern physics with his basic laws of motion, his law of gravity, and his mathematical proof that the universe is an ordered, perfect whole. He proved once and for all that no effect in nature happens without a cause, the principle which became central in Edwards' theology. Likewise Newton stated the theory of the atom, pointing out that throughout all substance the relation of the atom to itself and to others of its own kind is similar. These findings he proved by reason, mathematics, and observation of things as they are, by drawing upon experience. Thus we summarize hastily Newton, the scientist.

From his college reading of Newton, and throughout his maturity, Edwards incorporated into his religious thinking the following Newtonian ideas: (1) that in nature every effect has a cause; (2) that God exercises absolute domination over his ordered universe, and that (3) the evidence to prove these facts is demonstrable to man through his experience of the world around him.

When Edwards' readings of Locke and Newton are combined with those of Calvin and the Bible, the ingredients of his philosophic system are finally assembled.

Edwards' Own Ideas and Beliefs

During his years of greatest productivity, Edwards devoted his energies to writing his ideas and beliefs, and to fighting against various evils as they arose. Only in his younger years did he find time to analyze himself before God, and prescribe remedies for his own sinfulness. A glimpse into these private evaluations yields rewarding insight into the Puritan mind: its constant drive toward industry and self-improvement, particularly in spiritual growth; its merciless probings to reveal its most intimate weaknesses; its dedication to noblest goals of personal and spiritual excellence. The first part of his self-discipline

consisted of seventy "Resolutions," which were to be reviewed each week. The final resolution is dated in 1723, his twentieth year. Excerpts follow:

5. *Resolved*, Never to lose one moment of time, but to improve it in the most profitable way I can.

6. *Resolved*, Never to do any thing, which I should be afraid to do, if it were the last hour of my life.

10. *Resolved*, When I feel pain, to think of the pains of Martyrdom, and of Hell.

13. *Resolved*, Never to do any thing out of Revenge.

20. *Resolved*, To maintain the strictest temperance, in eating and drinking.

43. *Resolved*, Never, henceforward, till I die, to act as if I were any way my own, but entirely and altogether God's.

56. *Resolved*, Never to give over, nor in the least to slacken, my fight with my corruption, however unsuccessful I may be.

70. Let there be something of benevolence in all that I speak.

Saturday night, June 6. This week has been a very remarkable week with me, with respect to despondencies, fears, perplexities, multitudes of cares, and distractions of mind: it being the week I came here to entrance upon the office of Tutor of the College. I have now, abundant reason to be convinced, of the troublesomeness and vexation of the world, and that it never will be another kind of world.

Jan. 1728. I think Christ has recommended rising early in the morning, by his rising from the grave very early.

Jan. 22, 1734. I judge that it is best, when I am in a good frame for divine contemplation, or engaged in reading the Scriptures, or any study of divine subject that ordinarily, I will not be interrupted by going to dinner, but will forego my dinner, rather than be broke off.

June 11. To set apart days of meditation on particular subjects: The Greatness of my Sins; to consider the Dreadfulness and Certainty, of the Future Misery of Ungodly men; at another time, the Truth and Certainty of Religion; and so, of the great Future Things promised in the Scriptures.

As we shall see in the following lesson, Edwards' definition of the highest virtue is to approach nearer to the divinity of God by seeing in the beauties of nature the shadow of its Creator, and, then, to cultivate within oneself the beauty yielded up by possessing the great religious affections. Through affection and sensation, believed Edwards, we can come nearest God, and when he found these qualities in Sarah Pierrepont, he wrote a hymn of praise for her godlike attributes. He was twenty, she was thirteen. They were married in 1827, four years later, and eleven children blessed their deep and affectionate marriage. After reading the following we can more nearly understand why. Certainly it is one of his most beautiful paragraphs, and quite justly his best known:

They say there is a young lady in New Haven who is beloved of that Great Being, who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for any thing, except to meditate on him — that she expects after a while to be received up where he is, to be raised up out of the world and caught up into heaven; being assured that he loves her too well to let her remain at a distance from him always. There to dwell with him, and to be ravished with his love and delight forever. Therefore, if you present all the world before her, with the richest of its treasures, she disregards it and cares not for it, and is unmindful of any pain of affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct; and

you could not persuade her to do any thing wrong or sinful, if you would give her all the world, lest she should offend this Great Being. She is of a wonderful sweetness, calmness and universal benevolence of mind; especially after this Great God has manifested himself to her mind. She will sometimes go about from place to place, singing sweetly; and seems to be always full of joy and pleasure; and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her (*Jonathan Edwards*, by Perry Miller, pp. 201-202).

As a student, as philosopher, as soul-searcher, and as poet, Jonathan Edwards had found himself, and his spiritual, believing foundations were firmly in place for the momentous years ahead.

Thoughts for Discussion

1. Do you believe Edwards' speculative powers which were revealed so early in life made him a better or a weaker person?
2. What is the great unifying idea in Edwards' life and thought?
3. Do you think Edwards came nearer his God in his resolutions and his diary entries or in his description of Sarah Pierrepont?

Social Science—Latter-day Saint Family Life

Lesson 20—"A Principle With Promise"

Elder John Farr Larson

For Tuesday, April 28, 1958

Objective: To illustrate the importance of health and recreation in finding "a fullness of joy."

THE Latter-day Saint religious philosophy represents an unusual combination of the temporal and the spiritual. We believe that man's temporal life is a vital part of his spiritual progress; that the body, though mortal, will be eternally associated with the spirit in its resurrected state.

> . . . spirit and element, inseparably connected, receive a fulness of joy (D & C 93:33).

The warmth and glow of the individual's personality are heightened with good health and satisfying recreation. In this lesson we shall consider how each of these contributes to the development of the individual.

Because the Lord is interested in our temporal welfare, he gave to us, his children, a "word of wisdom," one of the best prescriptions for good health ever written. (See D & C 89.) Although this "principle with promise" was "adapted to the capacity of the weak and the weakest of all saints," many of us have never yet taken the time and trouble to have this prescription filled in its entirety. To the extent that we have used it, we are a healthier, happier people. Because of its wise provisions, we are more "health conscious" than we would otherwise be.

To achieve and maintain good health we should have:

1. Proper food and nutrition
2. Regular health habits
3. Physical and moral cleanliness

4. Exercise—including work and play
5. Sufficient sleep and rest
6. Protection from evils (products or practices) which make us susceptible to disease and accident.
7. Good mental health — a peaceful mind
8. Regular medical and dental checkups.

Prudence in Health Practices

The Word of Wisdom admonishes us to follow its teachings with "prudence" (D & C 89:11). Prodence is the ability to regulate and discipline oneself through the exercise of reason. It contemplates the use of caution, circumspection, knowledge, skill, and wisdom in discerning the most suitable course of action and in avoiding rash or ill-advised decisions. With the specific "do" and "don't" aspects of the Word of Wisdom as a basis, the Lord expects that our prudence will guide us the rest of the way in planning a substantial health program for our families. If such is the case, we will seek and apply additional health truths.

The scriptures often suggest rules of good health:

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated (D & C 88:124).

Do not run faster or labor more than you have strength . . . (D & C 10:4). (This advice was given to the Prophet while translating The Book of Mormon.)

Knowledge and wisdom concerning good health practices will fortify our households against useless or harmful products offered by designing men for family consumption. The use of proved knowledge concerning food, its balance and preparation, in avoiding illness and developing strength and vigor, should be an integral part of family procedures. The wise use of rest should be a part of each person's health program.

Growing Up With Ease

A happy, normal life requires good health, which begins at home. Health of the parents lays the foundation for family health. If sickness curtails the routine, the household must adjust and work harder to build a health program. Generally speaking, if a "healthy attitude toward health" is developed early, our emphasis will be on *staying* well, not on *being sick*. If sound health habits are practiced from the beginning, family members are equipped to meet the strain of middle and later life more adequately.

Too often as we grow from one stage of development to another, we have difficulty accepting physical changes as a part of the normal growing-up process. Some stages of growth and maturity can seriously warp the personality unless understandingly accepted as part of nature's plan. The toddler who is ever moving during his waking hours must move for proper muscle growth and co-ordination. The awkwardness and distortions of adolescents will not become causes of youthful unhappiness or maladjustment, if parents and others deal with them wisely. The lovely prelude to motherhood, while often accompanied by discomfort and anxiety, can be a choice experience for all family members. The slowness of pace and the lessened resistance to bodily ills of the aged call for special family understanding. Physical changes and differences should be accepted in a natural, comfortable

way, so no one feels self-conscious, awkward, or embarrassed. When this is the case, people mature and age gracefully without dread of the future, but with an intelligent outlook and zest for living. Good health can mean lengthened years and useful old age.

What is age? A perfectly well man of sixty has a body made up of tissues, organs, and cells that have seen many years of service. All these suffer bodily changes which, added together, result in "aging." A man ages as a whole and he ages in parts. Organs age unevenly. A sixty-year-old man may have a forty-year-old heart, fifty-year-old kidneys, and an eighty-year-old liver. And he may try to live a thirty-year old life (*Public Affairs Pamphlet* No. 130, page 6).

A Part of Prudence

The wise family will take preventive steps to lessen their chances for illness and accident, and to prepare for emergencies that may arise.

The *regular medical and dental checkups* can curtail both sickness and expense by locating trouble at its outset.

Choosing a family doctor who is competent and in whom the family has confidence is an important safeguard.

Immunization and isolation against disease should become a routine procedure. A record should be kept of type and date of immunization of every family member.

Hospital and medical insurance on a pre-payment plan is a wise investment for any family.

Home safety is a part of family health, for to be healthy we must be relatively free from accidents. Many accidents occur at home because of poor management of "time —space—and traffic."

Special Health Problems

Overweight and underweight problems of an extreme nature constitute special health problems. The body does not function best under these conditions. Most people are overweight because they overeat. This may be due to habit, family tradition, sociability reasons, convalescence, or emotional problems. If the overeating stems from loneliness, lack of love, worry over money, job, family relationships, or social standing, the emotional problem must be solved before the diet can be successfully controlled. Some unknown physical condition may need attention, as is often the the case with underweight cases. In either situation, a physician should be consulted and the problem corrected under his prescribed diet and exercise. Family co-operation can greatly help in such projects. Food should be purchased and prepared with such needs in mind.

The physically handicapped member of a family presents a singular problem. Such cases call for a skillful diagnosis and the best possible treatment. If the patient can remain in the home, he should be accepted wholeheartedly as part of the normal life of the household. If institutional care is required, close contact with family members should be maintained to give encouragement and incentive for recovery.

Alcoholism is an increasing health problem which may touch most of us only indirectly, but as a community problem it affects everyone. It is estimated that 70,000,000 Americans drink — including 4,500,000 alcoholics. This does not include so-called "hidden alcoholics." The cost of wages lost, crime and

accident involved, hospital and medical care, and jail maintenance cannot be estimated. Six men to one woman fall victims to this illness, and eighty-five per cent of those men are between thirty-five and fifty-five years of age, with children. Drinkers become alcoholics when they lose their "choice" powers. This disease is not caused by a bug or germ, but by emotional or psychological factors.

Alcohol's victims are now being approached as sick folk worth helping. Research, knowledge, and understanding have been combined in an effort to achieve complete recovery. Clinics are now available where medicines, psychotherapy, and psychiatry can assist and supplement the patient's own efforts in conquering this handicap.

Mental illness is a health concern which is increasing much too rapidly, and we are well aware that if mind and body are to work well together, good mental health is a must. The Lord suggested the importance of good mental attitude in the Word of Wisdom when he cautioned us to guard our health and take proper nourishment with a spirit of "thanksgiving." The need for a cheerful, happy, grateful atmosphere in the home cannot be overemphasized in building good mental (and physical) health. When this is found, confusion is reduced to a minimum and children are free from worry and tension. Opportunity should be given for family members to talk problems through and "let off steam" through proper channels, rather than bottle up emotional tension and resentments. All of us need creative outlets, both physical and

Religious Music
recommended for use by
Relief Societies
to accompany course on
America's Literature

BEAUTIFUL SAVIOUR	.16
NOW THANK WE ALL OUR GOD	.20
O BREAD OF LIFE	.10
O SACRED HEAD NOW WOUNDED	.15
PRAISE TO THE LORD	.16
I LOVE THY KINGDOM	.16
ALL MY HEART THIS NIGHT REJOICES	.20
MY GOD, HOW WONDERFUL	.16
WE THANK THEE, JESUS, DEAREST FRIEND	.16
LAMB OF GOD, PURE AND HOLY	.18
GOD THE FATHER, BE OUR STAY	.18
ONCE HE CAME IN BLESSING	.25
AND WITH SONGS, I WILL CELEBRATE	.25
JOSEPH, DEAREST JOSEPH MINE	.22
THE LORD, MY GOD, BE PRAISED	.22

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mental, if we are to avoid emotional stress. Working with the hands is healthy for the mind, if the work is enjoyable.

Actual mental illness is brought about by a number of factors. Only the experts should attempt the diagnosis, which should be made as early as possible to insure recovery. Emotional difficulties can generally be handled effectively before a complete breakdown occurs. We must recognize this health problem as an illness which is being treated more successfully all the time. Rehabilition of those cured and discharged depends on the co-operation of family, friends, neighbors, and associates.

Family Recreation

The family fun is another important part of its overall health program.

Latter-day Saints are fortunate in having a complete spiritualized recreational program offered by the Church. Parents are well repaid who make the effort to help their families take advantage of these wholesome activities. A choice bill of fare is found within the auxiliary programs for every age group. The M. I. A. sport and social calendars should be a must for teen-agers.

President Joseph F. Smith once suggested the following safeguards in planning amusements for our youth:

> We should know that the pleasures which we enjoy are such as have upon them the stamp of divine approval. . . .
>
> In the first place they [our amusements] should not be excessive. . . . Too frequent dances are not only injurious to stability of character, but they are highly detrimental to good health. . . . Home parties, concerts that develop the talents of youth, and public amusements that bring together both young and old, are preferable to the excessive practice of dancing.
>
> In the second place, our amusements should be consistent with our religious spirit of fraternity and religious devotion. . . .
>
> In the third place, our amusements should interfere as little as possible with the work of the school-room. . . .
>
> Lastly, it is to be feared that in many homes, parents abandon all regulation respecting the amusement of their children, and set them adrift to find their fun wherever and whenever they can. Parents should never lose control of the amusements of their children during their tender years, and should be scrupulously careful about the companionship of their young people in places of amusements (Joseph F. Smith: *Gospel Doctrine*, Ninth Edition, pp. 320-321).

Family fun will vary from home to home, but the following basic suggestions are helpful in making recreational plans:

1. Good planning and preparation are as necessary for successful good times as for more serious endeavors.
2. Make sure all members of the family participate in planning fun. The democratic approach keeps interest high.
3. Make family home night a frequent habit. It need not be limited to one night a week! Watch current publications for new ideas to add variation and sparkle to these occasions.
4. Play with and take the family out-of-doors. Nature jaunts, outings, picnics, and vacation trips are healthful and informative.
5. Look for points of excellence in family members and provide opportunities for them to develop their talents. Encourage hobbies. Remember creative outlets are wholesome and contribute to good mental health.
6. Make play out of working together. A bit of merriment and humor can often change drudgery into recreation. Strive for a balance of the artistic and practical tasks.
7. Create an atmosphere of hospitality by inviting guests into the home. Give each child a chance to "give" a party and assist others in doing so.

8. Don't overlook the art of conversation. Mealtime and evenings by the fire are excellent moments for this! They will be long cherished.

9. Singing and playing together lessen emotional tensions. Join in family sings.

10. Allow some quiet time for individual relaxation and individual preferences. Reading, thinking, and reflection spell actual fun to many.

Rewards

Sound, well-balanced family health and recreation programs will bring rewards surprisingly similar to promises given by the Lord in the Word of Wisdom. They may be listed as strength and vigor of body; knowledge and clearness of mind; self-discipline; control of appetite; protection against disease; temporal salvation; spiritual power and wisdom; and family unity and solidarity.

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen. (D & C 18-21).

Questions for Discussion

1. How does good health contribute to economic security in the home?

2. How can family confusion be eliminated at mealtime?

3. Discuss good health as a beauty aid.

4. Cite examples of family recreation which have been most successful in your home.

5. Suggest variations for Family Hour plans. Should guests be included on such occasions? Give reason for your answer.

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January

Christie Lund Coles

The earth lies cold now. . . .
It is the brittle time
Of bleak, gray landscapes,
Or deep-crusted snow.

The autumn's colors,
The spring's return,
December's crystal festivity,
Are all past . . . or lie ahead. . . .
We wait.

January, in its grim
Austerity, plays host
To time, plays keeper
Of the frozen ground.
Like a hard man,
Bred to adversity,
Who sees . . . and knows,
Yet keeps his silence,
Till in a sudden surge
Of grief or tenderness,
Knows tears;

The ice breaks, the earth gives
In a swift, January thaw.
Promise is here, too,
And hope, as the hard cold
Yields to soft-fingered sun.

Song of Subsequence

Dorothy J. Roberts

Snow is fleece, and the dead
And the living, one,
Where the white sound
Sings its eternity,
Banked on the sea's bend
And laid by the cloud—
Swaddle, robe, and shroud.

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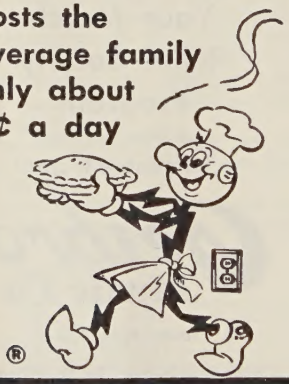

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Winter Tree

Bernice Ames

Stripped of enchantment,
Ungilded and plain,
The aspen shines
More silver than rain.

More fragile and lovely,
Arrowed from roots,
Than a thought predestined
For multiple shoots.

Potentials of strength
In a year growing dark,
The candor of limb,
The glittering bark.

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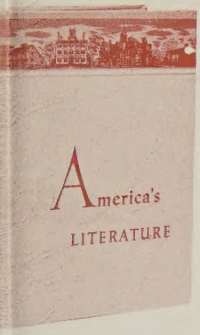

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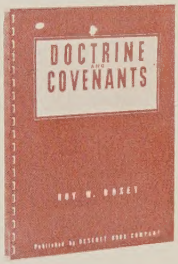

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